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*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
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THE BIBLE CHAMPION

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 31

MARCH, 1925

No. 3

EDITORIAL

The Red Cross

IN the *titulum* that Pilate wrote, "Jesus of Nazareth, the King of the Jews," we shall discover the meaning of the Red Cross. It goes deeper than we think. All the Messianic prophecies are assembled here, from the Protevangel at the Gate of Paradise to Malachi's vision of the rising of the Sun of righteousness with healing in his wings. And from it radiates all the light of subsequent events.

The Cross is everywhere in evidence today. It gleams on the spires of numberless churches; it waves on the banners of marching armies; it is on the pennants of a thousand ships that proudly sail the seven seas. It is worn by fair women as a talisman, like the "Ephesian letters" of old. Is it possible that familiarity has killed our apprehension of it?

The Cross means *salvation* from the shame and power and penalty of sin. This is intimated in the word of "Jesus." No earthly parents named the Child of Bethlehem: "And the Angel said, 'Thou shalt call his name Jesus, because he shall save his people from their sins.'" (Matt. 1:21.) And "there is no other name under heaven, given among men, whereby we must be saved." (Acts 4:12.) "Wherefore God hath highly exalted him and given him a name which is above every name that at the name of Jesus every knee should bow." (Phil. 2:9.)

The saving power of the Cross is in its redness. Sin means death; that is, alienation from the holy God. A man without a Saviour lives under a lurid sky on which is written in letters of fire "The soul that sinneth it shall die!" Christ came into the world to "bring life and immortality to light" by paying the ransom for you and me. By taking our place, and becoming "obedient unto death" in our behalf, he satisfied justice at the bar of the offended law. The lightings of the lurid sky were all centered on the accursed tree. He

that knew no sin became, as it were, the sinner of all sinners, that we, by faith in his atoning sacrifice, might never die. "The life is in the blood"; "the blood of Jesus Christ cleanseth from all sin"; and "without the shedding of blood there is no remission of sin." The ransom is paid! Let us, therefore, go on singing:

"Jesus paid it all,
All the debt I owe;
And nothing, either great or small,
Remains for me to do."

Is it true that we are required to do "nothing" in order to be saved? Salvation is *gratis*; like any other gift. The only "doing" asked of us is precisely what is necessary in the appropriation of any gift whatsoever; namely, the reaching forth of a hand to accept it. This is "justification by faith"; for faith is nothing more nor less than a cordial acceptance of the "unspeakable gift of God."

What if Christ had not died? Suppose that instead of going out of the upper room to Gethsemane he had gone to Olivet and thence ascended into the skies? In that case, what excisions and mutilations must Scripture have suffered! Cut out all prophecies concerning the blood and the ransom, the wounding for our transgressions and the bruising for our iniquities, the vicarious death and the triumph over death! Cut out the story of Calvary with the bow of promise that over-arches it! Shall we have this "Shorter Bible"? Oh, no; blessed be God!

But the meaning of the Cross is not exhausted in salvation: the rock on which this Tree of Life stands is the rock on which *Christian character* is built. Christ came not only to die for us men and our salvation, but to live so that men might evermore know what a man ought to be.

One can easily detect the hand of Pilate's wife in the writing of this title. As he was

presiding in the Court that passed judgment on Jesus a messenger arrived with a letter from her saying, "Have thou nothing to do with that just man; for I have suffered many things in a dream concerning him." How like a woman! How could she be expected to know the responsibilities of his judicial office? Nevertheless, he was greatly influenced by her appeal; else why did he call for a basin of water and, washing his hands, call the people to witness that he was "innocent of the blood of this just man"?

It is significant that the word here rendered "just man" is the very one (*Dikaïos*) that Plato had used in his Ideal Republic to characterize his worthy citizen, that is, one possessed not only of innocence but of all the positive virtues of the Ideal Man. We are not surprised, therefore, to find Pilate insisting on the form of the *titulum*, as an expression of his final verdict in the trial of Jesus, "Behold the man! Take ye him and crucify him; for I find no fault in him at all."

I have lived beyond the measure of three score years and ten; but never in all my lifetime have I heard a word of reproach against Jesus as the Ideal Man. Listen to Channing, the Unitarian leader, "I contemplate him with a veneration second only to that with which I look upward to God"; to Theodore Parker, radical of the radicals, "In his bosom wrought the mightiest heart that ever beat on earth"; to David Strauss, the German infidel, "He represents within the religious sphere the highest point beyond which humanity cannot go"; to Ernest Renan, the French free-thinker, "Whatever may be the surprises of the future, this Jesus will never be surpassed: none greater than he has been born among the children of men." The testimony of such leaders of anti-Christian thought is in pursuance of the confession wrung from the reluctant breast of Pilate, "I find no fault in him at all!"

The death of Jesus was the crowning act of a perfect life. It struck the keynote of self-sacrifice in behalf of others for all succeeding ages. He who comes closest to Christ, within the shadow of his Cross, attains most nearly, by common consent, "the measure of the fullness of the stature of a man." The strangling swimmer who laid hold on a life-raft of transverse beams with the cry, "It lifts me up," gave utterance to the experimental faith of all believers. It does lift us up! "I count not myself to have apprehended, as though I were already perfect; but this one thing I do; I press toward the mark for the prize of the high calling of God in Christ Jesus!"

Not perfect? Oh, no; but always trying. It is not boasting of perfection but reaching out toward perfection that makes a Christian. Faith in Christ to begin with, and *imitatio Christi* ever after: "looking unto Jesus the author and finisher of our faith" and everlastingly trying to be like him.

The Red Cross, moreover, stands for *Social Service*. The whole biography of Jesus as written in the brief monograph "He went about doing good." He opened blind eyes, bade cripples and paralytics "arise and walk," laid his healing hands on untouchable lepers. "Where'er he went affliction fled, and sickness raised her drooping head."

The title on the Cross, still further strikes the note of victory. "King of the Jews?" As by the logic of events, Calvary is the center of the world today. The Cross is the axis around which the whole Philosophy of History revolves. "The head that once was crowned with thorns is crowned with glory now."

The Jewish historian, Josephus, who wrote toward the close of the first century, made mention of Jesus as an obscure man who gathered about him a company of deluded followers and added, "The sect named after him is not extinct to this day." What would he say if he were writing now? The "sect" which Josephus wrote, so far from being "extinct," has grown to such dimensions that there are hundreds of millions of "deluded followers of Jesus in the world: and still the royal standards forward go!"

In the year three hundred and twelve Constantine went out to battle for the pagan gods. The night before the battle was joined at Sax Rubra he saw in the star-lit sky the effigy of a Cross with the inscription, "In this sign we conquer"; and the next day under the banner of the Red Cross he achieved a victory which turned the tide of history once for all toward progress and civilization. Fifty years later he was succeeded by his nephew, Julian "the apostate," who was resolved upon the extinction of the Christian Church. In his campaign against the Persians, mortally wounded, he clutched the dust, and died with the cry, "Galilean, thou hast conquered"! Shall we have the kings of the earth set themselves and rulers taken counsel against the Lord Anointed in vain. "He that sitteth in the heaven shall laugh."

The times we are living in are portentous of something great in the near future. When Humboldt was in tropical America, travelling by night on account of the scorching sun, his native helpers, he says, were in constant awe

the constellation of the Southern Cross. As it crossed the zenith they called to each other, "Comrades, the cross begins to bend," and welcomed it as a token of approaching day. Never in all the centuries has the Cross bent so low toward our poor world as now. The conference for Disarmament was opened by the Christian President in these words, "Let us join with you in prayer"; and the representatives of the nations bowed low while he led them in the prayer of our Lord: "Thy kingdom come; thy will be done on earth as it is in heaven." Was ever brighter omen of the break of day?

The King is on his way. Roll swifter

round ye wheels of time, and bring the advent of the Prince of Peace; for at his coming every knee shall bow before him as King over the whole Israel of God.

A few hours before the great Tragedy the disciples had met with Jesus in the upper room to receive his last farewell: "and they sang an hymn and went out." No doubt there was a note of sadness in that "closing hymn"; but there is none in the ever swelling chorus of our time:

"All hail the power of Jesus' name;
Let angels prostrate fall,
Bring forth the royal diadem
And crown him Lord of all!"

—D. J. B.

Clarion Tones and Nice Distinctions

IN re the present situation, an editorial in a recent issue of *The Lutheran*, the official organ of the United Lutheran Church in America, sends forth a clear note and also makes some needed distinctions.

A couple of paragraphs are so pointed that we desire to share them with our readers:

"It is fine to long for brotherliness in all the contacts and relationships of life. There is one great organization that seeks to bring peace about. It is the Christian Church. Its institution may be said to be the Sermon on the Mount, and the teaching and example of Him who is the Prince of Peace and whose love for mankind knew no bounds.

"But did even He escape controversy? Did He tolerate error and hypocrisy and other sins that He might be at peace with all men? Did He not know human nature well enough to realize that the truth He proclaimed would meet with sharp and determined opposition? Why should He have said, 'I came not to bring peace but a sword?' And how did His apostles fare? Can error and truth shake hands and live in peace under the same roof?"

Speaking of a recent movement for universal tolerance among men, no matter what their differences, our contemporary continues:

"Right here is where this whole scheme falls down. The church longs for peace, but not at the cost of vital truth, which is the very breath of its life. It is the only peace-loving institution in the world. But it is charged with the proclamation and defense of the truth as Christ has revealed it. To defend that truth is to argue against its contradiction. That means controversy, and how, in

this world of false beliefs and principles, can a church that would be true to its Lord and Master escape controversy? How can it tolerate any destructive error, whether in the sphere of economics, politics or religion, and not line up the truth against it?

"Was Luther at fault when he exposed the sins of the princes in their dealings with their subjects, or the sins of the peasants when they sought to introduce a reign of lawlessness? Was he at fault when he exposed the errors of Rome on the one hand and the fanaticism of the Zwickau prophets on the other? If he had been tolerant of error and had remained silent, where would have been the Reformation? To be sure, times were critical then and lines of cleavage more sharply marked; but we will never meet an era of idealism where truth will not be in conflict with error. If we do, the church will have ceased to be 'the pillar and ground of the truth,' and might as well be dead. . .

"When men would rob the Scriptures of their authority as the full and final revelation of divine truth, is tolerance of such an attitude, and silence concerning it, a virtue? When men would rob the Christ of the Scriptures of all that He has claimed for Himself as the Redeemer of mankind, is tolerance of such teaching anything but treason and betrayal? Much is being taught today that is far more dangerous to Christianity than the errors of Rome were in Luther's day. What is needed is not tolerance and silence, but a stout-hearted defense of the gospel as Christ and His apostles proclaimed it. If that is done with apostolic zeal and fervor, a new and united Protestantism will be born."—L. S. K.

How the Brain Was Evolved



WE are all descended from a simple, wormlike creature," says Dr. D. W. La Rue, author of "Psychology for Teachers" (p. 32). "The segments of our backbone are memorials of the segments of his body."

These dogmatic statements are made in a book published by the American Book Company and intended for use in our public schools, which we Christian people help to support by our taxes. The teaching is given in the "as-sure-as-you-live" style, as if there were no doubt about our having had a worm for our ancestor. This is done for children who are taught by their parents in the home and their ministers in the church, that man came into being by an act of divine creation, having been made in the image of the Creator. Is this right? Is it according to the constituent principles of our free country?

However, we desire to analyze the author's method of reasoning. After the quotation given above, he proceeds to say that at first the segments of father worm's body were largely independent, each having its own nerve arc and ganglion. "But such a creature has to move; and it is not round like a jellyfish, and so it cannot strike off indifferently in any direction; it has ends, and one of these ends must go first. Since the creature is moving largely to find food, it is natural that the mouth end should go first. Now, this roaming mouth needs the best guidance possible. What better place for the senses of taste, smell, hearing and sight, than the region round the mouth?"

Let us pause here and see whether it is reasonable to believe that evolution could have developed the creature thus far. It had two ends, says our author. How could a creature with ends evolve from a creature without ends. What caused the round jellyfish to lose its rotundity and develop into a creature of oblong shape? Think it over again. There are jellyfish today. No scientist has ever known of one to become anything but a jellyfish or to procreate anything but jellyfishes. Yet jellyfishes have been known for thousands of years. So where is the scientific proof, please, of the evolution of a higher type of animal from the jellyfish? There is no scientific proof. It is all speculation, useless guesswork.

Note again, this wormlike creature had two ends. How he got them no one knows. One end had a mouth, a "roaming mouth." But

how did it get its mouth? If it lived previously without a mouth, it did not need a mouth; therefore evolution had no reason for evolving a mouth. But the primary question is, How ever could the mouth have gotten started? And when it was started "just a little bit," of what use would it have been? None. Therefore evolution would have had no reason to develop the incipient organ further. It would have been worse than useless if it would have been an encumbrance.

However, that "roaming mouth" needed "the best guidance possible." Therefore "the mouth end" of the creature had to have various senses of taste, smell, hearing and sight. But here is a still greater Sphinxian riddle: How could these marvelous senses have been evolved? For instance, eyes were needed for sight. There is no possible way by which so complex and marvelous a mechanism as an eye can be developed by fortuitous natural causes! Moreover, the eye is an organ that must be complete before it can be of any use for seeing. Thus, during the long ages in which it would have been evolving, it would have been useless; for which reason evolution itself should have eliminated it as encumbering baggage. The same would have been true of the palate, the nostrils and the ears. All of them in their incipency would have been useless lumber.

But this creature could not do business without a brain. So how does evolution start about to produce that much-needed organ? The author explains the process in this way:

"But every one of these sense organs must be connected with every muscle of the body. If, for example, the eye reports food in front of the animal, a nerve thrill must pass from that eye to every body-moving muscle to insure full speed ahead. And there must be an equally widespread distribution of nerve impulses to secure united action of all muscles in beating a retreat. Now, all this means multiplication of connections, of nerve fibers, and as we should expect, most of them appear in the most convenient place, near the sense organs, in the head. So begins the brain.

"Thus there come to be grouped about the bony-armored head the mouth, the special sense organs, and the brain. To sum up: the mouth end of the animal not only goes ahead but grows a head, with a brain in it, and surrounds with the most delicate and precious sense organs."

All this is very wonderful. The mouth end


the creature goes ahead without a brain, and so develops a brain in order that it can go ahead! Which came first—the going ahead or the brain? If the creature could go ahead without a brain, why did it need a brain? If it needed a brain in order to go ahead, then the brain must have been there before it went ahead, and therefore the brain could not have been evolved by the animal's going ahead. This is the evolutionist's paradox: this wonderful creature, a worm, man's remote ancestor, couldn't go ahead without a brain, and yet by going ahead it evolved a brain! Great is Diana of the evolutionists! Masters are they of reasoning in a circle, when while they think they are going straight ahead.

In the next paragraph our author says: "The brain is the master ganglion of the body, the chief member of the most important bodily system, the governing system, the steering system."

Then this prehistoric worm must have had a brain to enable it to function; but how did it function before the brain was evolved? In what contradictions the evolutionists get themselves involved! Just think the matter through from the scientific viewpoint: the previously named animal must have had its complete outfit of mouth, nerves, ganglions and brain before it could have functioned at all. Had any of them been missing, it could not have done business. Therefore it could not have been evolved by a slow process. It must have been planned and given its full equipment by its Creator, which proposition is further proved by the fact that it has never been known to reproduce anything but animals of its own peculiar kind. And that fact accords with the Bible, but disproves evolution. Our friends, the evolutionists, if they are determined to fly off into speculations instead of staying by the facts, must learn to reason more accurately and acutely.—*L. S. K.*

For ability, learning, piety, and fidelity to revealed Truth, the Champion stands supreme.—
Alexander Hardie.

The Shepherd Psalm: A Review of Life



THE Twenty-third Psalm, commonly known as the Shepherd Psalm, has been the source of much comfort and strength to struggling souls through the centuries. This comfort has been drawn from the relations which God maintains toward the believing soul as shepherd, protector, provider, and mighty Saviour and eternal Father. While all this comfort is truly present in the psalm, the writer has been inclined to interpret this psalm as written in his advanced years, and as a review of God's dealings with him and his assurance for the life to come.

The first part of the psalm deals with his boyhood and youth, when God fed him in the green pastures, led him by still waters of his boyhood. He can look back and rejoice in the blessing received and the protection afforded, both moral and material. He can see how God kept him at times when he might have been greatly injured in matters both temporal and spiritual.

Then came the days of his youth and early manhood, when appetites and passions pressed on the front and threatened the very life of his soul, and at times overthrew him, stained his young soul with sin, and caused him to

walk in the ways of darkness. But God did not forsake when he fell, when he succumbed to the delusions and snares and beguilements of sin and Satan. Nay, he restored him and led him in the paths of righteousness, not for any excellence he saw in him, nor because he could make something great and good out of him, but because of his own name's sake. Name here means character, and it was the love and mercy and goodness in God's character that led to the restoration of David, not for any reason found in the sinning youth. What believer, in looking back over his life, can fail to recall times and experiences of failure and departure from the paths of rectitude and how God in his infinite mercy restored him?

Then came the days of middle life, both its responsibilities and the full powers of his gifts and his passions. There was the intense experience in his public life, with his enemies on one hand, like Saul and the Philistines, and his friends on the other hand, like Jonathan and the loyal army of Israel. To this was added the awful and terrible burdens and tragedies of his family, a family living in the public gaze, in the position of wealth and influence, with their attending temptations and

perils. As he reviewed this period, it was a veritable valley of the shadow of death. It was an experience of every-day peril, conflict, pain of heart and bitterness of soul. These were the days of his sin with Uzziah and his house, and later his shame with Abner, and his bitter grief over the plotting and the death of Absalom. It was when his own heart smote him and when God sent to David to say, "Thou art the man." But even in all this God did not forsake him, but was with him and led him to repentance, when he cried, "I have sinned against heaven and in thy sight; wash me, and I shall be clean." God's rod and staff comforted him, and out of that terrible valley he came to a period of victory, when God spread a table of abundance in the presence of both his temporal and spiritual enemies. At this summit of his life, we think he wrote this psalm. His head was anointed with the oil of gladness and the cup of his soul was overflowing with joy. From this

mount he could look far back and far forward. He could see that goodness and mercy followed him all the days of his life, from the green pastures and still waters of his youth through all the strains and vicissitudes, the perils, of his middle life, even to its closing hours, and now he could look away to eternity with full assurance that the saving power and grace of God guaranteed to be a dwelling place in the house of God forever. Thus the green pastures of his childhood and the perils of his manhood have given place to an eternal home, and the Shepherd of his boyhood and the Captain of the Lord's host of his manhood has become his Father forever. Blessed is the soul who in the vicissitudes of life can thus find God present and in the closing years of a fading world can behold the eternal and glorious home of his heavenly Father, to which he has a title without spot or flaw.—D. S. K.

The Best Book



NO matter how many lists of best books are prepared or who prepares them, you will invariably find one book mentioned, to-wit, the Bible. This is a fact worth emphasizing, because it indicates a practical consensus of opinion that the Bible has been doing good and only good all the days of its life.

It is frequently said of the Bible that in order to arrive at a fair judgment respecting its merits we must regard it as literature and criticize it like other books. So be it. Here is the criterion: "By its fruits ye shall know it."

The Bible is the oldest book in the world. It has been read and talked about more than all other books put together. It is circulated in more than five hundred tongues and dialects and history furnishes the data for a comparison of its influence with that of other books. Its fruits are known. The fact that it exists at all is an illustration of the survival of the fittest. It is the one book which the world and the centuries would not willingly let die.

Suppose we test it by its influence on individual character. In other words, what sort of men and women does it make? The time would fail me to tell of those who, drawing

their inspiration from this Book, have written their names among the mighties.

But we, being humble folk, are more concerned with the fruit of the Bible as testified in the life and character of the average man. How about your own Father, who loved the Book and adjusted his life to it? Or your Mother, who, perhaps, was one of those old-fashioned people of whom Cowper sing who "just know and know no more, the Bibles true?"

Or how about your friends and neighbors who profess to believe and practice it? Do they seem to be helped or hurt by their devotion to its precepts? Did you ever hear of a man or woman who was demoralized by the Bible. Are there any better people in the world than those who believe in it and live up to it? Do you know of anybody who ever plucked apples of Sodom from the branches of this tree? "By its fruits ye shall know it."

Or suppose we test it by its influence on national life. Take a map of the world and draw a line around the Bible nations and you will enclose all light and humanity and civilization. Within that magical circle you will find practically all the schools, hospitals and stable governments on earth, while outside are the "regions of darkness and the shadow of death." Here is indeed a singular coincidence.

ce, if nothing more. To any thoughtful man it would appear to prove that, judged by its fruits, the Bible is not only the best of

books but presumably what it claims to be, namely, the inspired and therefore dynamic Word of God.—D. J. B.

The Christian Thinker and Miracles

THE only respect in which the question of miracles has any serious significance for us is in its bearing on the historicity of the Gospels. And here the tendency is to detach the essential truth of Christianity from its necessary dependence upon the gospel miracles. Indeed, many Christian thinkers reject altogether the miraculous element in Scripture.

The words just quoted were written by a man who occupies one of the leading chairs of theology in the largest Protestant church in this country. They are significant as indicative of the present-day attitude to miracles on the part of many professed evangelicals. The abstract possibility of miracles is not denied, but it is maintained that "the question still remains open as to whether miracles actually occur or ever did occur." Not only that, it is maintained that the question may remain open without preventing us from having a religious faith that is rightly called Christian. A little are miracles looked upon as an essential element in Christian belief, that we are told that "many Christian thinkers reject altogether the miraculous element in Scripture." Where have, of course, been many attempts to give us a non-miraculous Christianity since the rise of the modern scientific movement, with its attempt to explain everything, including morality and religion, without the aid of the supernatural. These efforts have ranged all the way from those by eminent scholars to those of popular novelists. It is only recently, however, that their ranks have been enlarged by recruits from professedly evangelical circles.

When professedly evangelical scholars join with those who are openly hostile to evangelical Christianity in treating miracles as belonging to the non-essentials, if not in denying their actuality, the man in the street is apt to get the impression that he need not concern himself at all about the matter of miracles. It may be an interesting question, but practically it is on a par with the question whether Mars is inhabited by people capable of communicating with us. In our judgment, this is much to be regretted. We are fully persuaded not only that all attempts to give us a non-miracu-

lous Christianity have failed, but that they will ever continue to fail. This finds its explanation not in the weakness of those who have attempted the task—some of them have possessed ability and scholarship of the first rank. It finds its explanation rather in the fact such have been attempting the impossible. Because as regards Christianity the choice is not between a miraculous and a non-miraculous Christianity, but between a miraculous Christianity and no Christianity at all. It is impossible to hold to the essential truth of Christianity while rejecting miracles. It is no doubt true that many professedly Christian thinkers reject the miraculous element altogether. In as far, however, as these men realize the significance of their own thoughts, they are "Christian thinkers" in name rather than in fact. In our judgment, the fact that a man rejects the miraculous element in Scripture altogether offers *prima facie* evidence that he is not a "Christian thinker."

There are various considerations that make clear that no one who altogether rejects miracles can qualify as a Christian thinker. Apparently the only one whose force is felt by the theologian we are criticising is the fact the rejection of miracles involves the denial of the trustworthiness of the Scriptures. Miracles do not merely occur here and there in the Scriptures. They enter into its very warp and woof. The New Testament in particular is through and through a miraculous book. It is impossible to eliminate the miraculous element and leave anything like a satisfying remainder behind. This consideration constitutes not merely a difficulty in the way of rejecting miracles while thinking in a Christian way. It constitutes more than a difficulty. It clearly precludes a Christian attitude toward the Scriptures. Reject the miraculous element, and it is obvious that the Scriptures can no longer be regarded as historical.

It is even more important to note that we cannot eliminate the miracles without eliminating Jesus Christ himself. Jesus himself is the greatest miracle of the Scriptures. Yet it is he who stands at the center of Christianity and makes it what it is. Strip Jesus of his supernatural elements, and he is no longer a

worthy object of worship, no longer one in whose presence it becomes us to kneel, saying, "My Lord and my God." Unless then we are prepared to say that a man is a Christian thinker, even though Jesus is not to him an object of worship, because he is one whose rank in the scale of being places him along side of God, it is clear that we must withhold the title of Christian thinker from all those who treat Jesus as less than a miraculous being.

It is equally important to note that the rejection of the miraculous carries with it the notion that there is nothing in the work of Jesus that necessitates belief in the supernatural in the form of the miraculous. Christianity is built not only on the conviction that Jesus is a divine person, but that he is one who has wrought wonders for the salvation of his people. Jesus is not merely one who came to tell us how to save ourselves. He is

one who came to save us, and the glory of our Lord, surpassing all his other glory to us, is that he is our Saviour, our Saviour to the uttermost. And in order that he might become such a Saviour, he did a work that can fairly be characterized as less than miraculous. Reject the miraculous, and we can no longer believe that Jesus "bore our sins in his body on the tree," in the New Testament meaning of the words. Reject the miraculous, and we can no longer believe that Jesus, through the Holy Spirit, is today energizing in a divine way in the hearts of men, enabling them to be and do what otherwise would be impossible for them.

Miracles, in a word, so enter into the substance of Christianity that to call a man a "Christian thinker" who altogether rejects the miraculous element is nothing short of a contradiction in terms.—D. S. K.

I wish the Champion could go into every Christian home; every preacher ought to have it.—*Rev. E. Hopkins.*

Luther Burbank Gives His Views



YES, it must be frankly admitted that evangelical believers have a hard time opposing the doctrine that men are the lineal descendants of brutes. There evidently are many people today who actually seem to prefer to trace their pedigree back to the beasts of the forest and jungle, rather than to a human couple created in the divine image and placed in a garden. Just how to account for such preferences is difficult. One would think that university education would refine people's tastes, and thus lead them to prefer a high and fine origin for themselves; but such does not seem to be the result of the so-called "culture" of our day. Pick up many of the so-called scientific books, and at the very beginning you will find them tracing the analogies between men and animals. How seldom they refer to man's likeness to God!

Well, Luther Burbank has come out with some ideas. A metropolitan paper has been sent to us, giving a synopsis of an address he recently delivered at "the Federated Church" of Santa Rosa, Cal., in which he "criticised the activities of the fundamentalists against the theory of evolution." We shall quote a long sentence from his address so that our readers may form their own judgment of its character and caliber:

"Those who would legislate against the teaching of evolution should also legislate against gravity, electricity, and the unreasonable speed of light, and also should introduce a clause to prevent the use of the telescope, the microscope and the spectroscope, or any other instrument of precision which may in the future be invented, constructed or used for the discovery of truth."

But that is ridicule, childish ridicule, no argument or scientific demonstration. The sincere opponents of evolution cannot be cowed by such puerilities. What they want is proof, science, demonstration. The sentence quoted above contains many errors, some of which we shall point out.

In the first place, the anti-evolutionists would not think of legislating against "gravity, electricity, and the unreasonable speed of light." How could they legislate against the forces and processes of nature herself and of God in nature? Burbank should have said "legislate against the teaching of the laws of gravity, electricity," etc. He should use accurate modes of expression. The English language is right at hand for that very purpose.

There are no Fundamentalists who oppose the teaching of the laws of gravity, electricity and light in our public schools. Good reasons, both religious and scientific, can be given

they do not. The teaching regarding electricity and light does not in any way run counter to the Bible. It has nothing to do with the origin of the universe or of man. Thus there is no reason why Christian people should object to such teaching.

On the other hand, evolution runs squarely against the clear teaching of the Holy Scriptures. It holds that man has descended from animal ancestry, and has come up from the jungle. The Scriptures teach that man was directly created in the image of his Maker, and that his original habitat was a garden. Cannot any one see why true Biblical Christians oppose evolution, but do not object to the teaching of the laws of gravity, electricity and light? It ought to be plain to every one.

Again, we can see the operations of gravity, electricity and light all about us right before our eyes. Throw a ball into the air; after it has spent its momentum, it will invariably fall to the ground, if not prevented from doing so by some other force. That there is something that draws it to the earth is patent to every one, whether scientist or layman. But do we see life springing from non-life, or one distinct species merging into another by natural forces? Never! Therefore the theory of evolution and the law of gravity are not on the same plane of scientific verification. Cannot everybody see that?

As to electricity, turn on the electricity in your library, and see it burst immediately into brilliant light. Note the electric cars running along the streets, or racing over the plains and prairies. Why do they move? They are directly connected with an electric power-house. Or try a simple experiment with light, even if its speed is, as Burbank says, "unrealizable." Push the electric button of your automobile, and see how quickly the headlight flashes its rays far out into the darkness. The illumination is so nearly instantaneous that you cannot sense the time it requires to travel a mile. These are facts that can be verified again and again by simple experiments.

But how about spontaneous generation, or the merging of one species into another, or the development of primates into human beings? Have they ever been verified? Of course, they have not! The speculative scientists hark back millions of years, and tell us that such developments might have occurred. But that is an unscientific begging of the question. No one can go back to so remote a period to prove or disprove the theory.

Why cannot the advocates of evolution see the difference between science and speculation? *Bene docet qui bene distinguit.* Let scientific men learn that simple motto.

Our devotee of evolution goes out of his way to cast scorn at Mr. Bryan. He says that the skull with which nature endowed Mr. Bryan "visibly approaches the Neanderthal type." He adds: "Feeling and the use of gesticulation and words are more according to the nature of this type than investigation and reflection."

Even in this matter Mr. Burbank proves himself a superficial observer and judge. Our statement can be made good. The paper which reports his address gives the pictures of Mr. Bryan and the (reconstructed) Neanderthal man side by side. The photos are correct representations of both parties. But we challenge any one with good eyes to see much similarity between them. Observe the brutish, protruding chin and mouth of the Neanderthal man, and contrast it with the fine, full mouth of Mr. Bryan. Note the difference in their nostrils. Especially observe the low, slanting, half-idiotic forehead of the Neanderthal man, and contrast it with the fine, full elevated brow of Mr. Bryan. The very expression and bearing of the two faces are poles apart.

We say it without fear: the man who can see any close resemblance between Mr. Bryan and Swashbuckler Neanderthal, and declare that they belong to the same type, can see anything his prejudices incline him to see. His speculative goggles miscolor his vision. Besides, we should remember that we have a picture of the real Mr. Bryan, just as he is, living today among us, whom we may look upon for ourselves; whereas the photo of the Neanderthal man is the product of the hectic imagination of certain would-be scientists who have reconstructed him from a few fossil bones. We protest that no creature like this one was ever seen in all the world, a creature that looks to be half ape and half man. For Burbank to compare this apish creature with Mr. Bryan and for the *New York World* to place their pictures side by side in its columns are little short of defamatory. Men with gentlemanly and refined culture would not be guilty of such an act.—L. S. K.

* * *

On the day of Pentecost Peter was not preaching in front of the people and wondering whether they would like it. He was preaching to them.—*Morgan.*

Who Is Christ?



THE first and vital question of the church and the world, of the individual and society, of all people and all ages, of time and eternity is the question which Christ himself stated in these two ways: First, "Whom do men say I, the Son of man, am?" "Whom do ye say that I am?" and, second, "What think ye of Christ; whose Son is he?" The answer given to these questions, out of mind and heart, is the sure test of a saved or a lost soul. Christ answers it in part in his first question, when he avowed himself to be the "Son of man." The general answer of men was that he is some great one. Peter, speaking for the believer in all ages, said, "Thou art the Christ, the Son of the Living God." This included both God and man. Christ declared this was the only true answer, and it could be given only by those to whom it is revealed by God. The answer given to the question in its second form was given by the Pharisees. They answered, "He is the son of David." Jesus appealed to David, who in the 110th Psalm, calls him his Lord. The answer of David to the Godhead of Christ silenced the Pharisees and it still silences the testimony of unbelief. These answers about Christ, by true believers and David, draw the line clean and clear between faith and unbelief. The modern liberals are trying their best to destroy the effectiveness of this question and its answer by attempting to separate belief about Christ, and belief in Christ as though one could maintain belief in a person without knowledge or belief about him. Unbelief is definitely cornered when it seeks refuge by such unreality.

Christ's appeal to the 110th Psalm was completely effective in silencing unbelief in his time, and we appeal to the same authority, believing it will also silence the modern unbelief of our times, on the question which is central in the present conflict.

This 110th Psalm is a statement of David's creed about Christ. That creed is wholly endorsed by Christ, and it is repeated in the whole apostolic teaching. Let us study it.

According to this creed of David, Christ is Lord and God. Christ stakes his divinity on the first line of this psalm. "The Lord said unto my Lord" (italics ours). David is speaking of his promised seed. The words here translated Lord are two different words, and some have therefore inferred that the second use of the word, referring to David's seed,

did not have equal significance with the first word, referring to God. Christ is final authority in the matter, and in translating the expression into the language of his times, uses the same word, *Kurios*, for Lord, in both cases, showing thereby that Christ is Lord in the same sense and equal with Jehovah. The equality constituted the essence of his argument, and the Pharisees, who understood both languages, appreciated the great force of the argument, and were silent. Would that modern unbelief had as much sense and fairness. This truth of the equality of Christ and God the Father is confirmed by the next sentence "Sit thou on my right hand until I make thine enemies thy footstool." Christ and his Father occupy the same throne. Any one who denies this deity of Christ is his enemy, and would rob him of his eternal glory, and give in its place the tinsel of human admiration and invention. This text is a warning, for all such enemies are to become the footstool of Christ when he reigns in his kingdom with his Father.

This throne teaches us that Christ is King as well as God. It is this Kingship that insures the salvation of his people and the victory of his church. The rod of his power is sent out by his Father, and he is to rule in the midst of his enemies. This power is the delight and joy of his people, and they are willingly co-operative in the time of its manifestation.

The third fact which David presents about Christ is that he is a perfect young man. The words which assert this are divine. "In the beauty of holiness from the womb of the morning thou hast the dew of thy youth." Christ reached the period of the full development of young manhood. Then he left the world and took his throne. He will never grow old in his manhood, but be forever perfect in his human nature. Christ is not only our God and our King, he is also our Brother. Bone of our bone, and flesh of our flesh, so that we could be close to him, see him, handle him, and lean upon him. This God-man, with all power in heaven and earth in his hands, is always with us, and will never leave us nor forsake us, and therefore we come close unto him, we touch infinite and eternal power pledged for us, and therefore we can neither fail nor be lost. Blessed assurance. We know he is ours, and we are his.

In the next place, Christ is our Priest. He has made an offering for our sins. These sins

us under obligation to infinite justice, because we have violated God's law, and God's is infinite in its authority. As finite beings, we could require all eternity for us to satisfy infinite justice. But Christ in his infinite Person offered up himself an infinite sacrifice, and satisfied infinite justice. Our debt is paid, absolutely settled. We believers are free and I never come into judgment. What rest and satisfaction as we face eternity and infinite justice to know that our accounts are closed and cannot be opened.

The last office of Christ is that of Judge. The Father has given all judgment into his hands. Every human soul who does not accept Christ as God, King, Brother and Priest, must meet him as Judge. The judgment scene portrayed by himself, none other could portray it. When he takes the judgment seat, all persons and nations for all time shall be gathered before him. He shall separate the be-

lievers from unbelievers, as a shepherd separates the sheep from the goats. The believers shall be put on his right hand, the unbelievers on his left hand. There will be no judgment for believers; their account has long been closed. They shall be openly acknowledged in these blessed words: Come, ye blessed of my Father, enter the kingdom prepared for you before the foundation of the world. But to the unbelievers on his left hand, he shall pronounce his holy judgment: "These shall go away into everlasting punishment." What that will mean, pronounced by the lips of him who died for the sins of the whole world, with the uplifted, nail-pierced hands. This is awful. Oh, that the modern teacher and preacher of unbelief would only awaken to a sense of this doom to which he is sealing himself, and every other person who shares his unbelief. May God send an awakening!—*D. S. K.*

Notes and Comments

IN a recent article Dr. Clarence E. Macartney, Moderator of the General Assembly of the Presbyterian Church, said some vital things that people who think straight will appreciate: "Christianity cannot be ethically true and beautiful and historically false. . . . What avails it to talk about the Christian life and the Christian spirit and the Christian vision, of which students hear so much these days, unless there is a real historic Christ who alone is the source of that life and that spirit? And what Christ is there in whom we can believe save the Christ of the New Testament? We have Christ in the New Testament, and outside of that silence and darkness. Therefore it is not a small matter when one who claims the Christian name and the great benefits of Jesus Christ, at the same time questions, lightly dismisses, or denies those great facts of the New Testament which alone give us Christ, and without which there is no Christ and no gospel."

Some scientists are telling us that life first came up from the Great Deep, that is, from the sea. We do not know whether there is sufficient scientific proof to establish this doctrine or not, but if it is true, we might refer the scientists to a certain ancient Book which says: "And the Spirit of God was brooding upon the face of the waters." Just how much is involved in that statement, we may not

know; but it might be that the divine Spirit during that time brought into existence the various germs of life, so that when afterward the Biblical narrator depicts God as saying, "Let the earth put forth grass, herbs yielding seed," etc., and, "Let the waters swarm with swarms of living creatures," those originally created and implanted germs grew into living organisms. True this is speculation, but it seems to accord with some of the conclusions of the scientists of the day. Thus, if it should some day be proven to be true, it would accord with Biblical teaching.

Sometimes people are puzzled over this question: Why can the unregenerate man resist the saving grace of God, even though he cannot save himself? A young man said recently, "Does not that seem to be one-sided?" Let us explain by an analogy. Suppose you were unable to swim and yet were drowning in the midst of a deep river. A strong swimmer comes near to rescue you. If you were set on being drowned, you might resist his efforts, and thus prevent your rescue; yet it would remain true that you could not save yourself. So while man is in sin, he cannot save himself, but he can reject the salvation which God offers him.

The foregoing principle might be illustrated in another way. Here is a prisoner who is bound in chains and fetters and locked in a

cell. He has been pardoned by the governor of the State. The jailer comes to release him. If the man preferred to remain in prison, he might resist the jailer who has come to set him free; at the same time, if he wanted to free himself, he could not do so; he could not break his chains and fetters nor unlock the door of his prison. Apply the parable to the man who is bound by the fetters of sin. He cannot save himself, yet he can refuse to be saved.

There is a structural reason why God has elected faith as the channel on the human side whereby man is justified and saved. What is that reason? It is this: faith is the only receptive faculty of the human soul. It does not contribute anything; it simply takes what is offered to it. If men were justified by love, they would be justified by virtue of something they do and contribute. Therefore they would always feel that they had in part merited salvation. But when they can do nothing but accept the divine gift of salvation, all boasting is excluded. They have no merit; they know that they have been justified and saved solely by the merit of Jesus Christ. Therefore the apostle Paul says patently, "It is by faith that it might be according to grace."

In a recent work on psychology we find some things of which we warmly approve, while others are certainly open to serious criticism. We endorse the author's high estimate of psychology as a science, and as the specific science of the mind. He says: "The sciences may well be pictured as resting on each other as layers, strata, stories, with physics forming the foundation." Then he makes a diagram of the several sciences, placing them in strata, with physics as the lowest stratum and the rest in the following order, chemistry, biology, physiology, psychology. Then he adds: "But if psychology is the top story of the sciences, it is not a mere garret, a dark stow-hole for ghosts, hypnotism and spiritualism. It is as orderly and well kept as any other scientific suite; its elevation gives it a wide view; and it opens to the free sky, to the larger truths of life."

Observe nature just as she is, if you want to be a real scientist. When you do this, you will note that her developing processes are not usually very slow and long. The seeds of certain plants often develop into full maturity in a few weeks. A bird produces a nestling from an egg in from two to three

weeks. Even a human being develops to puberty in twenty-one years, and reaches physical majority in about thirty years. So trees are several centuries old, but they do not continue to grow larger after they reach a certain point; for then decay begins to set in. Our contention is that when nature does develop organisms, she works with considerable rapidity, and does not consume ages on ages in her processes. So why should nature have consumed millions of years, perhaps billions, in evolving the various animate forms of the organic realm? We ought to note carefully how nature works, and accept the facts, and ought not to speculate as to how we may war with her to work.

Through the help of Professor George M. Cready Price's luminous book, "The Phantom of Organic Evolution," we have found the wonderful parallelisms which "prove" that man has had a very different pedigree from that usually ascribed to him by the evolutionists. Says Professor Price (pp. 125-6): "But what is our surprise in finding in the cuttle-fishes an eye which is constructed on precisely the same general plan as that found in the vertebrates. In the eye of the cuttle-fish we find a true retina, a schlerotic, a choroid, vitreous humor, an aqueous humor, and an adjustable lens, just as we find in the eye of one of the vertebrates." Mivart said, "The correspondence is wonderfully complete. These facts look as if man might be a descendant of the cuttle-fish, seeing they have eyes so much alike—only we cannot understand how it occurs that the cuttle-fish, awaking down there near the bottom of the animal scale, should have had such wonderfully developed eyes. Evolution certainly cuts some queer capers.

However, further on in Professor Price's book we come across another parallelism that causes confusion as to the line of man's descent. When we read about the eyes of the cuttle-fish, we felt sure that we had at last found man's remote ancestor. But now we learn that there is a mollusk, a bivalve, called the *pecten*, which "has a row of large and prominent eyes situated along the two edges of the mantle." "Each of these eyes," says our authority, "has an optic nerve, a cornea, a lens, a choroidea, making it strikingly to resemble the eye of a vertebrate." So now we are greatly embarrassed: we do not know what to proclaim in the name of "Science," whether man has descended from the cuttle-fish or from the *pecten*!

A keen writer is D. A. Sommer, who has issued a booklet, with the title, "Science and Hypothesis in Evolution, Geology and Astronomy." Note this (p. 9): "Even the little moneron, the one-celled creatures in the bottom of the sea, from which they say man started a hundred millions years ago—even he, in all his littleness and lack of 'useful modifications,' is still here, and his very existence is fatal to the theory of the survival of the fittest, the foundation stone of the theory of evolution."

"The study of species, as they now are, would probably not suggest, certainly could not prove, the theory of their origin by derivation or transmutation." This quotation is from Le Conte's "Compend of Geology" (p. 11). That is just the point for which we have contended again and again in these columns—that when we study nature as she now is, we find no proof of the transmutation theory. To hark back a million years, and say evolution took place then is simply to beg the question. If evolution occurred in nature then, nature must have functioned differently then from what she does now. In that case what becomes of "the law of uniformity," which is so much insisted on by the evolutionists?

The following significant quotations are from Henry L. Mencken's "The Philosophy of Friederich Nietzsche" (pp. 138 and 142): "The foregoing makes it patent that Nietzsche was a thorough-going and uncompromising biological monist. That is to say, he believed that man, while superior to all other animals because of his greater development, was, after all, merely an animal like the rest of them; that the struggle for existence went on among human beings exactly as it went on among the lions of the jungle and the sea protozoa, and that the law of natural selection ruled all of animated nature—mind and matter—alike. . . . To understand all this, it is necessary to go back to Darwin and his first statement of natural selection." "The fact remains that he was a thorough Darwinian, and that, without Darwin's works, his own philosophy would have been impossible." Yes, Nietzsche was a thorough-bred evolutionist.

Those who are entranced with evolution insist on the doctrine of the uniformity of nature's laws. Nature, they hold, has always carried on her processes as she does now. If that were so, we ought to see non-living matter evolving into living matter all around us.

We ought also to see species of plants and animals evolving into new and higher forms. But we do not see these processes carried on in the natural realm today. Yet some time in the past life and species must have begun. Professor G. M. Price puts the facts well when he says: "Some organisms must have been called into existence in a way different from any process that we now call a natural process." Also: "Matter and life and the various distinct kinds of life must have been brought into existence at some time in the past through a process wholly different, both in the degree and the kind of power exerted, from any process now going on around us which we call a natural process." The only alternative to gradual development that we know anything about is creation.

There are people who think it very wrong to go back to the sixteenth century in theology. It is a mark of the archaic, they declare. But pick up a modern book on evolution, and see how far back the would-be up-to-date scientist harks. He goes back millions of years—to the moneron, the protozoan; and this he does persistently. He sees many parallelisms between himself and the amæba of the slime and the ditch-water. That is surely going back "some." None of the theologians who are true to the Bible, so far as we know, are so antiquated in trying to find out about the origin of man. Then who are the "mossbacks?"

The so-called "advanced" thinkers of our day are fond of cataloguing Luther and the other reformers in the class of the "progressives." For their days they were the "liberalists," the advocates of "liberty" and "progress." So the Modernists claim. This is a misinterpretation of the position and spirit of the reformers. They did not proclaim themselves the apostles of "progress" and "advanced thought," nor did they set themselves up as the paragons of human wisdom and scientific superiority. Their chief purpose was to lead the people back from human authority, hierarchial claims, and scholastic dogmatism to the simple teaching of the Bible. If they believed in *renaissance* of learning, it was in order to enlighten people as to what the Word of God taught. They said very little about "progress," superior "scholarship," "modern philosophy and science," and "the modern mind." Neither did they scoff at "outworn" or "outmoded" forms of expression or thought. Nor did they propose to shelve the Biblical "categories" of miracle, angels and demons. No; those were not their shibboleths

and slogans. We repeat: they sought to bring the world back to Christ and the Bible. Therefore few analogies exist between the reformers of the sixteen century and the Modernists of today, who rather lead people away from the authority of the Bible and the full deity of Christ than otherwise. The reformers had a different spirit.

Says Dr. Shailer Mathews in his recent book, "The Faith of Modernism" (p. 2): "Religions spring from human needs." To our mind, this statement tallies with the superficial mode of thinking that so largely characterizes the purveyors of Modernism. It may be that in a secondary sense religions do come from human need. But whence comes the human need? What is its source? Why does man need religion? The animals seem to enjoy life without religion. Why do they not need religion or a knowledge of God? The answer is plain: they were not created with such a need or proclivity. But man was. God made man for Himself. Therefore He placed in man's soul the longing for God, an unrest until it finds God. Why not be thorough-going, therefore, and say that ultimately religion springs from God, who created man to be a religious being?

The same author makes another mistake. In drawing a contrast between the Modernist and what he is pleased to call the Dogmatist, by which he means the conservative believer, he says (p. 18): "Both are professedly loyal to Christ, but the Dogmatist makes the Bible rather than Christ basal." We do not know anyone, whether a dogmatist or anything else, that commits so egregious a blunder. If by dogmatists this writer means the people who hold firmly to the Bible, he has mistaken their views in a way that is most inexcusable. We challenge him to cite a single statement from an evangelical writer or speaker who places the Bible above Christ. Nobody takes so ridiculous a position. It is Christ who gives authority to the Bible, because He promised to His apostles the Holy Spirit to guide them into all truth; and He again and again endorsed the Old Testament and referred to it as of divine authority. But where do we get our knowledge of Christ? Only from the Bible. The Modernists themselves must go to the Bible for their knowledge of Christ. They cannot call down that knowledge out of the blue. But if our only source-book is unreliable, how do we know that the Christ in whom we trust is the real Saviour of the

world? To put it as truly as we know how Christ is basal because He is the Redeemer of the world and gave us the Bible; the Bible is basal as the source-book which tells us who Christ is, that we may trust and worship Him. Nobody who truly believes the Bible worships the Bible, because the Bible itself admonishes men to worship God only. True Christians worship the Christ whom the Bible reveals.

It is a pity to have to say that Shailer Mathews' book teems with half-truths and erratic statements. We say half-truths, because he often makes a statement rejecting one truth and accepting another, when he ought to accept both; he should be all-sided instead of one-sided. On page 22, for example, in giving some of the outstanding principles of Modernism, he says: "It is not aiming at a system of theology but at organizing life on a Christian basis." But why not aim at both? Is not this a scientific age? Dr. Mathews himself has much to say in praise of science. Whenever a scholarly attempt is made to investigate a subject, the material is assembled and classified into a system. Well, if that is done everywhere else, why should it not be done in religion? What is theology? It is simply the science of religion. We should we not have theology as well as simple religion, just as we have botany and the simple love of flowers and plants, and astronomy and the layman's love of the stars? Does our Modernist want definiteness and system in every branch of knowledge except religion? Is he satisfied with the inchoate, misty, indeterminate kind of religion? Do we want religious fog today, or the clear sunshine of definiteness?

Our friends, the Modernists, refuse to accept the Bible as the final authority in matters of religion. This is proved by the last book of Drs. Harry E. Fosdick and Shailer Mathews. Then what do they intend to put in its stead? They must either find a substitute or admit that there is no final authority. Which will they choose? If the latter, as is likely to be the case, the greatest thing in the world, religion, is based upon the sand, and will not be able to endure the storms of life. A religion without some authoritative standard is like a wisp of the wind; it has no stability. However, Fosdick seems to regard each man's individual experience as the final authority. Well, that sets up as many different sources of authority as there are individuals, which is about as poor a shift as no

majority at all. Even the infidel may hold that his experience is totally different from that of the regenerated believer. With the modernist, if he is at all consistent and logical, religion is a shifting, evanescent thing.

"The dogmatic mind has never been as severe with sinners as it has been with heretics," says Shailer Mathews in his recent book, *The Faith of Modernism*. Of course, as the context shows, he means by "the dogmatic and" conservative thinkers, whether they be Protestant or Catholic. No doubt there is truth in what he says in this connection. The people he calls "sinners" were always outside the church and the pales of Christianity, while the "heretics" were enemies within the church. Is not a traitor within a country more dangerous than an open enemy outside? Could not a betrayer inside a family be worse than an outspoken foe outside the home? Is not Judas more condemned than even the avowed enemies of Christ? In what kind of an estimate do most Americans hold Benedict Arnold? Thus there is reason for the church's severe attitude toward false teachers who operate within the folds of the church.

In his recent book, *"The Modern Use of the Bible,"* Dr. Fosdick speaks of "Jesus' faith in men" (p. 224). "To believe in men as Jesus did," is one of his favorite expressions. But where does the New Testament teach that Jesus had faith in men? We cannot find a single passage of Scripture which teaches that doctrine. Indeed, the New Testament seems to teach something quite different. In Matt. 10:17 Christ is reported to have said: "But beware of men; for they will deliver you up to the councils," etc. In Matt. 16:23 Christ said to Peter: "Thou savorest not the things that be of God, but those that be of men." In Matt. 15:9: "But in vain they do worship me, teaching for doctrines the commandments of men;" 17:22: "The Son of man shall be betrayed into the hands of men;" Mark 7:21-23: "For from within, out of the hearts of men, proceed evil thoughts, adulteries, fornication," etc.; John 12:43: "For they loved the praise of men more than the praise of God." Here is a passage that ought to be decisive on this point (John 2:24, 25): "But Jesus did not commit Himself unto them, because He knew all men, and needed not that any one should testify of man; for He knew what was in man." So it is not Biblical to speak of our Lord's "faith in men." With Him it was not a matter of faith. He

knew men; knew that they were naturally evil; and yet, thank God! He also knew that they were capable of being saved, and so He came to save them. But that was knowledge, not faith. So again the liberalist has been convicted of poor reasoning and un-Biblical teaching. Why do the liberalists get almost everything wrong? Is it because they substitute their own poor wisdom for the Word of God? Does not the modernistic teaching about "the faith of Jesus" tend to reduce Him to a human level? Evangelical believers must ever be on their guard against the *patois* of the liberalists.

"Christianity is not the product of either reason or feeling," says Dr. Caspar Wistar Hodge, of Princeton Theological Seminary, in a recent article of much force and profundity. Neither is Christianity the product of experience, even of Christian experience. None of the theories of the various schools of modern liberalism go back far enough nor give an adequate account. Christianity is the product of a direct supernatural revelation made to inspired men, and as such it enlightens reason, stirs religious feelings, and begets Christian experience. The bane of liberalism is its failure to think effects through to their ultimate source.

Some one said not long ago that one of the great problems of the day is "to square the teaching of science with that Book"—meaning the Bible. This seems to be a wrong way of putting the proposition. Surely it is not our business to "square" science with the Bible or the Bible with science. The right and unbiased way seems to us to be, to study both the Bible and science objectively and in all their bearings, and then see whether they do not square themselves. It is the conviction of the writer of this paragraph that thus far in our researches there is a beautiful harmony between the clear literal teaching of the Bible and the truly empirical results of scientific research. It is only the wrong interpretations of the Bible and the unwarranted speculations and inferences of some scientists that cannot be harmonized.

It is sad to note that liberalists seem to be bent on giving to the people of Israel just as much of a pagan setting as they can. Their very choice of words betrays an effort to drag God's people down to the most primitive level. Dr. Moffat is a conspicuous offender in this respect. Attention is called to his treatment of the people of Israel in the time of Ne-

hemiah. He calls the various tribes or divisions "clans" (Neh. 7:8ff) just as we speak of "clans" among pagan nomads today. But look at the Hebrew text; you will find that in every case where he translates "clans" the word *Be-ndi* occurs, the plural of *ben*, which means *son*. The singular and plural are found in hundreds of places in the Old Testament, and are everywhere translated by the American revisers "son" and "sons" respectively; and, of course, "sons" is often translated by the word "children." We also refer the reader to Young's "Analytical Concordance," in which all the passages are given. In no Hebrew authority do we find these words translated "clan" or "clans." Those are pagan words, not Biblical and Christian words. They carry with them a pagan meaning. The Christian translation is that of the accepted versions: "the children of Parosh," the "children of Shephatiah," etc. To translate by the word "clan" is, we repeat, paganish. "The International Standard Bible Encyclopedia" (p. 2826) says: "The Hebrew word *ben* is translated correctly in English by the word 'child' or 'children'." This is true in some cases, while in others it means descendants or posterity.

There is not always agreement among the liberalists. For years many of them have been telling us about the love and gentleness of Jesus. All they could see in Him was "sweetness and light." And whenever conservatives used somewhat vigorous speech in criticising their opponents, they were accused of failing to show "the gentle spirit of Jesus." But now comes along Dr. Arthur Cushman McGiffert, president of Union Theological Seminary, New York, with a recent book, "The God of the Early Christians," in which he takes issue with his fellow-liberalists. Dr. J. G. Machen has come out with a lengthy and trenchant review of the book, and sets forth Dr. McGiffert's views in this way: "Indeed, our author insists, if any element in Jesus' teaching about God is distinctive, it is the awful severity of God rather than the love of God: Jesus had much to say about punishment as well as bliss in the future world, and differed from His contemporaries in breaking down their easy complacency and bringing them face to face with the dread decision between death and life." It is a good thing for one liberalist to call attention to some elements in our Lord's teaching that have been overlooked by other liberalists.

However, the liberalists are almost always one-sided. Some of them can see only the gentleness of Jesus; others over-emphasize the rigor of His teaching. Both are wrong. The true view is that there was a marvelous conjunction of both elements in His teaching and conduct. Contrast His kindly treatment of the poor, blind, hungry and diseased with His stern treatment of the money-changers in the temple. Was it the same Jesus who acted differently on different occasions? Yes, it was the same Lord and Master—the same Christ. Paul knew something about the all-sidedness of God's character, for he wrote (Rom. 11:22): "Behold, then, the goodness and severity of God: toward them that fell, severity; but toward thee God's goodness, if thou continue in His goodness." Let us try to see all the facts.

Not scientific nor historical, but impressionistic to the core, is Shailer Mathews in his latest book, "The Faith of Modernism." He asserts over and over again what he thinks and interprets, but he seldom quotes authorities; much less cites titles and pages of the books he has read. Not what history or science teaches, but the impressions he has received in a general way, form the basis of his whole work. Here is an example (p. 50): "The Bible sprang from our religion, not our religion from the Bible." Is that a factual statement? Did the Bible spring up spontaneously from the hearts of men? If it did, whence did *they* get it? It professes to come directly from God—at least, large parts of it do. Then why not go back to the ultimate source of the Christian religion, and put it right by saying that it came from God through the Bible? Of course, there are historical parts of the Bible that contemporary people could have known without special divine revelation, because they lived at the time of their occurrence; but the great basic facts of our religion were divinely revealed, according to the teaching of the Bible itself, and then were written and incorporated in the Bible. But Dr. Mathews says "our" religion. Our religion today—if that is what he means—surely comes from the Bible; the Bible certainly did not spring from our religion. Why, we would not even know anything of God's redeeming plan through Jesus Christ if we did not have the Bible to reveal it to us. The trouble with our friends, the liberalists, is, that they are impressionistic, not scientific and accurate.

but even if it were true that the Bible springs from our religion, the question would be, "Is our religion the true religion, the religion God gave to the world?" If it is the true religion, then the Bible which sprang from it must also be true. On the other hand, if the Bible is full of error, then "our religion" must also be full of error, and so what do we upon which to fix our faith and hope? That an inadequate and unsatisfying type of religion the Modernists want to substitute for the Biblical religion! Their substitute gives no real resting place for the intellect and reason and no solid comfort to the heart.

At the National Convention of Orthodox Colleges held recently at Chicago, more than twenty colleges were represented, and as many as twelve different religious denominations are known to have been represented by delegates. Dr. C. B. Widmeyer, President of Pasadena College, Pasadena, Cal., not only represented his own institution, but also the Association of Orthodox Colleges in California.

The sessions of the convention were held at the Moody Bible Institute. James M. May, dean of the institution, gave the address of welcome. Responsive addresses were given by Rev. W. R. Cox, Greensboro, N. C., and Dr. C. B. Widmeyer. Dr. E. G. Burritt, President of Greenville College, Greenville, Ill., gave the principal address and sounded the keynote of the convention. He showed that there is a definite need for an Association of Orthodox Colleges, in order to bring about closer co-operation among the Christian colleges in all the states. The convention was on record as standing for the highest standard of scholarship, insisted that it is possible to maintain such standards in the smaller Christian colleges, and condemned the growing practice by certain state universities of establishing accreditation standards on a financial basis of endowment. Splendid music for the convention was provided by the students of the institution.

At this convention the foundation was laid for the establishing of a permanent organization to be known as the Association of Conservative Protestant Colleges. As a basis for their common purpose, the participating institutions agreed upon and subscribed to the following statement of faith: 1. We believe in the Holy Scriptures as the supernatural and authoritative revelation of God's will to man. 2. We believe in the deity and virgin

birth of Christ, and in the personality of the Holy Spirit. 3. We believe that God created the physical universe by a separate act of divine power, and that He created man in His own image, denying the modern hypothesis of evolution; nor do we believe that man is a product of such evolution. 4. We believe in the fall of man through transgression, and in the substitutionary atonement of Christ. 5. We believe in the necessity of the new birth, and in purity of heart and life. 6. We believe in the resurrection of the body. 7. We believe in the second coming of Christ, and in future rewards and punishments.

The further perfecting of the organization was placed in the hands of an executive committee of five members, whose duty it is to draft a constitution and by-laws, prepare a program for the next annual convention, and to arrange the time and place for the convention. The Executive Committee is composed of the following members: Dr. C. B. Widmeyer, Pasadena College, Pasadena, Calif., *chairman*; Dr. L. Glenn Lewis, 1132 Washington Blvd., Chicago, Ill., *secretary*; Dr. Newton Wray, Taylor University, Upland, Ind.; Dr. H. U. Roop, Wheaton College, Wheaton, Ill.; Dr. J. W. Leedy, president of Marion College, Marion, Ind.

Other standing committees were also appointed by the convention as follows: Committee on Publicity, Committee on Text-Books, Committee on Graduate Schools.

We like the following fundamental reasoning which we find in Dr. E. Digges La Touche's book on "Christian Certitude": "Of the facts which come into our experience, none is more certain than that of the existence of the world. If, however, something exists, something must always have existed; for it is obvious that nothing is not a creative force and that it produces exactly nothing. Since, then, the world exists, there must be an eternal existence other than the world; for the one thing we do know about the universe is that it is not infinite or self-existent. It is composed of finite and dependent parts; and the addition of the finite can never produce the infinite, nor that of the limited the unlimited. Any existence which has begun to be is an effect; and we get no nearer the eternal and the infinite by piling effect upon effect. . . Hence the mere fact of the existence of the universe, of which we form a part, involves the existence of the Self-existent Eternal Being whom we call God."

THE ARENA

Fosdickism

An Interpretation of Mr. Fosdick's Article, "What Christian Liberals Are Driving At."

By Philip Mauro, Framingham, Massachusetts



OUR purpose in writing these pages is not to refute Fosdickism, but merely to define it. There is no pressing need, as we see it, of a refutation of this particular phase of Modernism, but there is need of a clear definition of its doctrines and aims. For Fosdickism has become within a brief time a conspicuous phenomenon; and although it owes its momentary notoriety mainly to incidents of a fortuitous nature (as the prominence of the New York pulpit from which Mr. Fosdick has been preaching, and the arresting circumstance of a *Baptist* minister promulgating from a *Presbyterian* pulpit views utterly subversive of the confessions of that communion) nevertheless it demands the attention of those who, in our day, are contending for the faith once delivered to the saints.

Now it happens, fortunately for our purpose, that just what we are concerned to know in this connection Mr. Fosdick himself has undertaken to declare in a long article published in the January issue of the "Ladies' Home Journal" under the title, "*What Christian Liberals Are Driving At.*" Therefore this present writer, having sought, by careful study of the above mentioned article, to inform himself as to just what Mr. Fosdick and those for whom he speaks *are* driving at, proposes herein to set forth the results of his investigation.

We employ the term "Fosdickism" for the sake of convenience and definiteness; for Mr. Fosdick himself protests most earnestly that his views and aims are very different indeed from those of liberals or modernists in general. Thus at the very outset he declares (and to this we heartily assent) that "religious liberalism is often vague and nebulous." Most certainly it is; and this is precisely the trouble that some who have sought to understand Mr. Fosdick have found with his utterances. Nevertheless, by diligent effort we have been able, we think, to elucidate from the article before us, notwithstanding the obscurity of his

style and the singular looseness of his method as a thinker and reasoner, what be the most distinguishing features of his special variety of liberalism.

It should be stated also that Mr. Fosdick not only censures liberalism of other sorts than his own for its vagueness and nebulosity but he also dissociates himself decidedly from "Christian liberals" in general, of whom he speaks in these vigorous terms: "There are too many sorts of them, from the swaying buckling radicals, believing not much of anything, to men of well-stabilized convictions who are tolerant of differences and open-minded to new truth." Mr. Fosdick, moreover, warns us that "some liberalism is negative, agnostic, destructive"; but his sort, he declares, is very different, not "negative" and "destructive," but positive and constructive, not "agnostic," but on the contrary believing anything and everything, quite regardless whether it be true or not.

How Mr. Fosdick Came Into Liberalism

Further by way of distinguishing his own variety of liberalism from the bad kinds of which he thus speaks, Mr. Fosdick tells his readers that he has "come into his new attitudes and ways of thinking, not simply as a matter of intellectual adventure, but through the deepening of his spiritual life. He is liberal because he is *more* religious, not because he is *less*. His growing soul, cramped in old restraints, has struck out for air and breathe."

These statements are to us exceedingly interesting and significant. Moreover, they are decidedly to the point. For here we learn that Mr. Fosdick has been, so to speak, *converted* to "new attitudes and ways of thinking." He has "come into" a new spiritual environment and he tells us what this new order of things is, and also wherein it differs from what he came out of. The importance of this episode in Mr. Fosdick's personal history lies in the general resemblance it bears to the experien

those that are "of the faith of Jesus Christ." They too have *come out* of a certain ritual domain or environment, and have *come into* another and radically different one. For God has brought them "*out of darkness into His marvelous light*"; they have been turned "*from darkness to light, and from the power of Satan unto God*"; they have passed "*out of death into life*"; God the Father has delivered them *from* the power of darkness, and has translated them *into* the Kingdom of His dear Son."

We call special attention to the fact that Mr. Fosdick nowhere claims to speak for these, or to be one of them. His "Christian liberals" are confessedly a very different company; they are in a very different spiritual realm; and they entered it in a very different way. Mr. Fosdick has put it on record in his article that when a child he was taught formulas of doctrine which, though they may have been soundly orthodox, were merely learned by rote, were imposed upon him by his parents or teachers, and were never by him believed in the heart. Hence those statements and formulas of doctrine, instead of being to him the expressions of a live personal faith, were felt to be a veritable yoke of bondage. Therefore it is not surprising that, when, in his mature years, he came to realize his insincerity in professing what he did not believe, he took the honest course of casting off his empty profession. But it is decidedly a cause for surprise, and of deep regret as well, that he mistook his *self*-emancipation in casting off the old restraints, for "the deepening of his spiritual life" and for (as he says in another place) the entrance into "the freedom wherewith *Christ* has made us free." For, according to the plainest statements of Scripture, and according to uniform Christian experience for nineteen hundred years, the entrance of a child of Adam's perishing race into what the apostle calls "the liberty wherewith Christ has made us free" is always and only by the "narrow way" of "repentance toward God and faith toward our Lord Jesus Christ." This is the one and only way for Jews and for Greeks alike (Acts 20:21). It is the very first experience in the CHRISTIAN life; though there is indeed, as we are well aware, much "*religious life*" (which is what Mr. Fosdick speaks of) wherein is no such experience. The liberty, then, wherewith Christ has made us free, is deliverance from the dominion, power, and penalty of sin, as well as from the yoke of bondage to Jewish and all other religious observances. But if Mr. Fosdick

knows anything about the forgiveness of sins as a matter of personal experience (Rom. 4: 6-9), or if he knows anything about "salvation" in the Bible sense of that strictly Bible word, he gives no hint of it in the 5000-word article we are now examining. Mr. Fosdick uses *the words* of Paul the apostle; but he makes it plain he uses them in a very different sense. Further he makes it plain that "the large and growing group for whom," says he, "I shall try to speak," are a very different company from those whom Paul exhorted to "stand fast therefore in the liberty wherewith Christ hath made *us* free." For note carefully the following pregnant paragraph:

"Some of us began our religious life under the domination of ideas about the Bible, God, Christ, heaven, and hell, that were current half a century ago. Then our minds grew up to be citizens of the twentieth century. Our experience with prayer, forgiveness, faith, and spiritual renewal deepened and enlarged. We had to dispense with a smaller mental formulation and get a larger one to save our souls. They would have smothered, if they could not have broken through into a larger air."

This speaks merely of several phases of a "*religious life*," in which there has been no conviction of sin, no repentance toward God and faith toward our Lord Jesus Christ, no conversion and entering of the kingdom of heaven as a little child, no desire for or feeding upon the sincere milk of the Word, no knowledge of the crucified and risen Christ as a personal Saviour.

We dwell upon this point because just here, we believe, is to be seen the radical difference between Fosdickism and the Christianity of the Bible and of history, that which has been a mighty power for good during the nineteen centuries of our era. To the writer of these lines it is a matter of immense significance. For he too began his "*religious life*," and as far back as he can remember, "under the domination of ideas about the Bible, God, Christ, heaven and hell," as such are held and taught in the evangelical communion to which his parents belonged. He too, upon coming to mature years, found himself "cramped in the old restraints," and "struck out" into broad fields of liberalism, where he could share the society and the views of those "who are tolerant of differences and open-minded to new truth." But never was he so fatuous as to suppose that this *self*-achieved freedom from "the old restraints" was the liberty wherewith *Christ* makes free. That, however, was not the last chapter in this present writer's "*religious life*" (and we pray it be not the last in Mr. Fosdick's); for in his forty-fifth year

the writer was brought to personal faith in the crucified and risen Saviour. And that was not the coming into "new attitudes and ways of thinking" but the beginning of a "new creation" in Christ Jesus, where "old things are passed away, and behold, all things are become new."

No Fruit Without the Root

But if the religious teaching which Mr. Fosdick received in his early years did not have the effect of bringing him to repentance and faith in Jesus Christ, it did serve to impress upon him the unique excellence of the doctrine of Christ as a *rule of life and conduct*. It is evident, moreover, that he has learned the surpassing value of that unique influence which Christianity has exerted upon individuals and nations, wherever it has gained a footing, in every part of the world. Therefore, recognizing, as he does, the incomparable excellence of Christian ethics, and the immense value to humanity of what we might call "the by-products of Christianity," he holds tenaciously to these, and proposes to make them the main feature of his own religious system. For he plainly states that the aim of liberalism (*i.e.* of his sort—the commendable variety) "is to put first things first in religion"; and with him the first thing is "*the creation of personal character and social righteousness*." In other words, with this group of liberals the program is, not first the root and then the fruit, as is God's way both in the natural and in the spiritual realm, but the "creation" of the excellent fruits of good personal character, without any root at all. Mr. Fosdick makes his meaning at this point quite clear, saying: "At the very center of liberalism, as I understand it, is the conviction that nothing fundamentally matters in religion except those things which create private and public goodness."

But Mr. Fosdick gives his readers no information as to what those "things" are which create "private and public goodness," or whence they are to be derived, or how set to work.

This is a fatal defect in his system; for "the creation of personal character and social righteousness" demands the appropriate creative acts of a competent creative agent. Here is a specimen of Mr. F.'s extraordinary looseness as a thinker, to which we have made allusion above.

Now, according to Scripture and to all past and present experience, the excellent things upon which Mr. Fosdick rightly places so

high a value are not the "creation" of an system of religion, whether liberal or other. They are the *fruit* of a live faith in Jesus Christ, fruit which is produced by the power of the Spirit of God in the lives of those who "come unto" Him, and "abide in" Him. According to the doctrine of the Lord Jesus Christ Himself, it is necessary to "make *the tree* good," in order that "*the fruit* may be good" (Matt. 12:33). To "make the tree good" is a work that *God only* can accomplish, and this is the very purpose of Redemption. But Mr. Fosdick is utterly blind to this. He cherishes the vain notion that there are "*things* which create private and public goodness," but if he has any idea at all as to what those wonder-working "things" are, he gives no hint of it in this article.

By contrast, at this point the Bible is most definite. In the clearest terms it declares that all that Mr. F. means by "goodness" is "the fruit of the Spirit," fruit produced by the power of God the Holy Ghost in the lives of those who have received the faith of Jesus Christ in their once darkened and unbelieving hearts.

Liberalism then, as defined by Mr. Fosdick is the creed of those who, as the Scripture has foretold, were to come in the last days, "Having a form of godliness, but denying the power thereof." This is a singularly comprehensive, and at the same time accurate, description of Fosdickism. For while he is very zealous for the "form of godliness," as he has seen it in Christianity, he utterly denies "the power thereof," that is to say the power of the indwelling Spirit of God, the gift of the risen Christ to those who believe in Him (see John 7:38, 39; Acts 1:8; 2:33, 38, 39; Rom. 5:5; Gal. 4:6; 2 Tim. 1:7, etc.).

Paul and Luther

Mr. Fosdick, in reckless disregard of the facts, has the sublime hardihood to liken his own adventure in casting off the shackles of a mere professed and dead orthodoxy, and launching forth on the wide sea of liberalism, to the conversion of Paul, and also to that of Martin Luther. Listen to this:

"It was vitality of religious life that made Paul a liberal, freeing himself from the old restraints of Jewish theology and legalism. It was vitality of religious life that made Luther a liberal, striking out for liberty that his soul might live. Such is the genesis of the best liberalism of today; it springs not from the diminution of Christian life but from the expansion of it."

Honest liberals will surely admit that this comparison is altogether false and fraudulent.

call Paul a "liberal" is not honest on the part of one who defines liberalism as the repudiation of every fundamental point of Paul's doctrine. But ignoring that, we observe that Paul was *not* "vitality of religious life" that changed Saul the Pharisee into Paul the apostle. It was the miraculous appearance to him of the glory of the One Whose members he was persecuting to the death. Further we observe that Paul was converted *from* the most elaborate system of mere *human* righteousness (which is the corner stone of Fosdickism) that he was, and was brought to embrace, and live and die for, those very truths and doctrines which Mr. Fosdick is doing his utmost to discredit. For no one but an ignoramus could deny that the gospel that went forth to the Gentile world and turned it upside down, the gospel that has eventuated in those excellent fruits which Mr. Fosdick so highly prizes, was that "gospel of God concerning His Son" which was taught and preached by Paul, how that "Christ died FOR OUR SINS, ACCORDING TO THE SCRIPTURES, and that He was buried, and that He ROSE AGAIN THE THIRD DAY ACCORDING TO THE SCRIPTURES"; that gospel concerning which the same servant Christ declared (and Mr. F. would do well to note this): "If we (apostles) or an angel from heaven preach *any other gospel*, let him be accursed."

Then as regards Martin Luther, his case was just the opposite to that of Mr. Fosdick. For he also was converted from a system of legality and human righteousness to a whole hearted acceptance of the Word of God. All the world knows that the foundation of the Reformation was the rock bottom truth of justification by faith in Jesus Christ.

To Reform Christianity

Mr. Fosdick declares that "the effective Christian liberal" devotes himself to "the necessary business of reforming Christianity." For, says he, "Christianity certainly does need to be reformed"; and he adds that—"There is no cause on earth for which one who cares about the future of mankind could better pray and work than for the *reformation of Christianity*; and it is this that the liberals are driving at." Such being the case, it much concerns us to know in what particulars the liberals (the *good* liberals whom Mr. F. represents) propose to reform the Christianity of the Bible and of the nineteen Christian centuries. Now Mr. Fosdick is most anxious to impress upon his readers that his variety of liberalism does not consist merely or mainly

in denials, that its "emphasis is on positive convictions rather than on negative denials." For he warns us that "Some liberals make negations their stock in trade. Whenever they have a chance they produce a long list of things which they no longer can believe." But Mr. Fosdick thanks God he is not as other "liberals" are; for *his* liberalism is of the "effective sort," the kind that "dwells in the great centers of affirmation, not of denial."

Mr. Fosdick has unhappily omitted to tell his readers just what and where are these "great centers of affirmation"; but he illustrates his meaning by stating what his positive conviction and affirmation is upon the truly vital subject of *prayer*. That he utterly repudiates the Bible doctrine of a prayer-hearing and a prayer-answering God, including all that Christ Himself taught His disciples as to asking the Father in His Name, is quite plain; but that would be a mere "denial," such as constitute the "chief stock in trade" of ordinary liberals (those of the baser sort, with whom Mr. F. does not associate himself). So we would ask with much interest, what is his *positive* teaching about prayer. Let him speak for himself as to this important matter. Says he:

"When I observe an attitude toward prayer which mainly concerns itself with ideas discredited and disbelieved, I am impatient. What *do* we believe about prayer? 'He who rises from his knees a better man, his prayer is answered.' Do we know what that means? In the too great rush of our turbulent life, do we know the secret of praying which enables us to get a new grip on ourselves, to see a new perspective around our work, to let the healing influence of the Spirit restore our souls?"

To whom, we would ask, does that man pray? Surely to none other than himself. So we are given to see that Fosdickism is simply an attempt to present Humanism in a guise less crude and repellant than any in which it has heretofore appeared. And from this we are warranted in drawing the conclusion that the aim of Mr. Fosdick and the liberals he represents is to effect "the reformation of Christianity" in the direction of Humanism.

Why the Need to Reform Christianity?

Mr. Fosdick realizes that it is incumbent upon him to show that there is a needs-be for the great "business of reforming Christianity." The necessity, in his opinion, arises from the fact that

"the Protestant Reformation occurred before the most characteristic ideas of our modern age had arrived. The Augsburg Confession is a memorable document, but the Lutherans who framed it

never had dreamed that they were even living on a moving planet, and Martin Luther himself called Copernicus a new astrologer. The Westminster Confession is a notable achievement in the development of Christian thought, but it was written forty years before Newton published his work on the law of gravitation. Protestantism, that is, was formulated in pre-scientific days. Not one of its historic statements of faith takes into account any of the masterful ideas which constitute the framework of modern thinking—the inductive method, the new astronomy, natural law, evolution. All these have come since Protestantism arrived."

It will not be difficult to show that the foregoing sentences present an utterly false view of the facts, and that they are calculated to suggest false inferences. To begin with, "the characteristic ideas of our modern age" are here made the standard whereby all that was involved in "the Protestant Reformation" is to be tested; and this is too ridiculous for discussion. Then the idea is *suggested* (though even Mr. F. would hardly dare assert it plainly) that whatever of truth and doctrine, recovered in the Reformation, may be found now to conflict with our modern ideas should be forthwith thrown into the discard. But here is something more specific, sufficiently so indeed to admit of our coming to grips with it. "The Westminster Confession is a notable achievement, but"—and the implication is that this is fatal to its authority

as a statement of Christian doctrine—"it was written forty years before Newton published his work on the law of gravitation." Now this, we do not hesitate to say, is the veriest claptrap, and worse. For how can Mr. Fosdick or any other liberal imagine, or have the audacity to suggest, any conflict between the doctrinal affirmations of the Westminster Confession and the Newtonian formula (of "law") that "*bodies free in space tend to attract one another directly in proportion to their mass and inversely in proportion to the square of their distance from each other*"? The idea is hilariously absurd.

But what are the pertinent facts in this connection? Is it material for our present purposes that we should know whether the Copernican-Newtonian cosmogony brought to view facts of such a nature as to necessitate "the reformation of Christianity" and the restatement of fundamental Christian doctrine? Let this suffice for an answer, namely, that Sir Isaac Newton himself, the perfecter of that system, was an ardent supporter and proclaimer of those very truths—including that of the full inspiration and Divine authority of the Holy Scriptures—which Mr. Fosdick and his fellow liberals are so zealous to discredit!

NOTE—This is the first of a series of articles by Mr. Mauro on Fosdickism. The second will appear in the April number.

Outlawed Theories

By Professor George McCready Price, M.A., Watford, Herts, England



WISH to say at the outset that I am not entering the lists to defend Hon. William Jennings Bryan, though I think he is on the right side of this question. He has ably and clearly presented the moral and religious sides of the problem regarding the Evolution doctrine; and he is perfectly capable of taking care of himself in a discussion of this nature.

But there are some very important scientific aspects of this question which I think the general public are entitled to know about, and which have not been presented by either Dr. Osborn or Professor Conklin; and it is these scientific facts with which I wish to deal. I do not make any charge against these gentlemen of being ignorant of these facts, or of deliberately ignoring them or suppressing them. But I do say that I think both these men are living on a past scientific experience. They have become settled in certain scientific

opinions formed on the strength of how matters stood in biology and geology fifty years ago or more; and it does not seem that they have adjusted their opinions lately so as to include this wider modern knowledge. So far as they are concerned, these recent discoveries have not been made, and these scientific facts do not exist. But I think that the public is entitled to know about these discoveries and these facts, so as to understand for themselves the changes in the old theories which many scientists now think it necessary to make in order to reconstruct our theoretical formulas so as to accord with these new facts. And since I have been refused admittance to the columns of *The New York Times* for this presentation, I am glad that the editor of *The Presbyterian* has kindly opened the columns of this paper for this article.

The other day a friend of mine remarked that a scientific theory ought to have a time limit tacked on to it, after which it would

some outlawed as a legitimate or respectable theory, if appropriate facts were not forthcoming to support it. Personally, I would feel like making this time limit too short. But I do think that after an hypothesis has been before the world for, say, fifty years, and yet no adequate or substantial facts have been forthcoming to establish it, the theory or the hypothesis ought to be outlawed within scientific circles, and ought henceforth to have no reputable standing in good scientific society. It ought to be outlawed, and those who persist in teaching it in a serious or dogmatic way under the ægis of science ought also to be liable to scientific excommunication. Let us see what would happen in various phases of scientific inquiry, if we were to apply this principle.

1. The first culprit to go into the outer darkness ought to be the theory of *perpetual motion*. "But," someone will say in amazement, "do any sensible people still think they can invent a machine that will deliver more energy than is put into it?"—Not so fast. There will, I suppose, always be the annual crop of callow youths and half-baked mechanics who will continue to fool away their time at this scientific bucketshop of perpetual motion; though I do not suppose that any trained mechanic would do so. But I had in mind rather the broader application of this principle; for it extends into the realm of biology, and has its application to many current theories, as we shall see presently.

2. The second theory that would be outlawed under this rule would be that of *the spontaneous generation of life*. We seem to be shut up to just three possibilities regarding the origin of life: (a) Spontaneous generation; (b) The introduction of life to our earth from some other world; (c) The real creation of the first forms of life.

Of these three possibilities, the second is not a real solution of the problem—it merely postpones the solution of it; and besides, it is intrinsically impossible and absurd. The first theory is the one we are after, and it ought to be outlawed by reason of the time limit of which we have been speaking. Thus we are absolutely shut up to the third as the only rational theory left for truth-seekers. And yet, in the face of this inexorable logic, many scientists balk like mules rather than take this step. Obviously, this is because Creation at the beginning is a poor start for the process of Evolution to which they stand committed; and it is not at present fashionable to admit a God and a Creator even at the beginning.

Thus Charles Schuchert declares: "On the basis of established facts in biology, it can be said that we know nothing of a positive nature as to the origin of life. It is the greatest of the unsolved problems confronting man" ("Textbook of Geology," page 412, Edition 1915).

But why is this origin of life an "unsolved" problem? Merely because men balk rather than solve it, though the solution lies directly in front of them and is as obvious as the solution of the problem of two plus two. Clearly, life must have originated by some method radically different from the methods by which the various forms of life are being sustained today. And I call this a real Creation; for I do not know of any better name to give it. Consequently, if spontaneous generation is to be outlawed as a rational scientific theory, and if the introduction of life from some other world is ridiculous and merely a cowardly dodging of the problem, then we are certainly face to face with a real Creation of the first forms of life.

But if this much is admitted, why should we suppose that this first creation of life was confined to one lonely speck of protoplasm? Clearly we might just as well postulate a multitude of such beginnings all over the earth at the same general time. Why not? Moreover, what sort of chance for continued existence would one lone speck of protoplasm have, anyway? How long could such a lone creature exist? Of all the absurd things put forth by men supposed to have been scientifically educated, I think this theory of one single primordial speck of protoplasm deserves the prize for its asinine imbecility. Why, such a solitary organism could not exist one moment longer than it would take for it to starve to death and die.

A million or a few billions of such beginnings of life might prolong the existence and postpone the starvation and the dying of some of them, the big ones subsisting on the little ones. But such are the balanced views of life in the only world that we know anything about, that I do not think it a rational conjecture to suppose that any number of billions of protoplasmic units, let us say, varieties of protozoa, could not exist indefinitely in our world without the contemporary existence of other and higher forms of life.

At any rate, not only would the first specks of protoplasm need a real Creator to originate them: they would also need the fostering care of the same Creator to keep them alive and to enable them to perpetuate their kind.

My space is limited, and I must not further prolong the consequences following from this outlawry of spontaneous generation. But this theory ought certainly to be outlawed, though it is a very essential link in that scheme of Evolution which we are here considering.

3. The third theory that would have to be banished from the realms of science would be that of the transmission in heredity of what scientists termed acquired characters. Fortunately for our discussion, Dr. Osborn has repudiated this theory, and so has Professor Conklin. The latter devotes several pages of his recent book, on "Heredity and Environment," to arguments against this theory; but the most elaborate and exhaustive examination of this idea will be found in J. Arthur Thomson's "Heredity," where the discussion of it extends to about 200 pages.

And we ought to feel all the more willing to outlaw this theory of acquired characters, when we remember that it is but the biological aspect of that same fallacy which in mechanics we have already condemned as perpetual motion. If acquired character were transmitted in heredity, each succeeding generation would be stronger, or larger, or more developed in some one or more ways than its ancestors; just as in the case of mechanics we might suppose each turn of the wheel to develop more and more speed or more and more energy. If this were really true in biology, as it is certainly not true in mechanics, then surely we would have a clear and obvious cause, a *vis a tergo*, which would insure the evolution or everlasting development of living forms. But perpetual motion in mechanics and the transmission of acquired characters in biology are both pseudo-scientific theories, and if one is to be outlawed, the other ought to be outlawed also.

And yet we must remember what Herbert Spencer said on this point: "Close contemplation of the facts impresses me more strongly than ever with the two alternatives—either there has been inheritance of acquired characters, or there has been no Evolution" (Contemporary Review, February-March, 1893; English Reprint, page 30).

And I thoroughly agree with Mr. Spencer on this point. But if he were alive today, I wonder if he would accept the only alternative that is now left for scientists.

Ernst Haeckel has also left himself on record to much the same effect: "Belief in the inheritance of acquired characters is a necessary axiom of the monistic creed." And he goes on to say that, rather than agree with

Weismann, Wallace, Lankester, and others in denying the inheritance of acquired characters, "it would be better to accept a mysterious Creation of all the species as described in the Mosaic account" (Thomson, "Heredity," page 195).

And again I say I agree with this declaration. But, though it has been with much reluctance, modern scientists have almost universally acknowledged that acquired characters are not transmitted, though there are a few biologists here and there who are still seeking evidence in favor of the theory, just as there will always be some who are trying to get life from the not-living, and as there will always be a new crop of boys trying to invent perpetual motion.

4. The fourth theory which I think ought to be outlawed by modern science is the assumption, incorporated by Darwin into his scheme, that *plants and animals tend to vary in many and all directions and to an unlimited degree*. The answer to this theory or the assumption is Mendelism. We are beginning to know quite definitely how plants and animals do vary. This variation we find is definite and measurable, and with further study we have reason to believe that we can predict variation, just as surely as we can predict the result of mixtures in chemistry. Our knowledge of the predictable results of combination of unit factors in plants and animals has not yet approached the completeness that we have attained in chemistry. Probably it never will. But the two classes of phenomena seem to be of the same order; and if the combinations of chemistry do not furnish us with any strictly new materials or new elements, we have reason to believe that the same principle holds true in combinations in biology.

Mendelism, as the refutation of this theory of unlimited variation, has been before the world only about twenty years; but this theory of the unlimited tendency to vary on the part of plants and animals, which occupied so large a place in the foundation of Darwin's theory, has been before the world now for over two generations; and it has had plenty of time in which to find supporting evidence, if there is any such evidence in its favor. But as all the evidence that we do have is so overwhelmingly against it, I believe that the time has come when this theory also ought to be outlawed.

It is this that makes Mendelism such a nightmare to the old Darwinian stand-patters. Fortunately for our present discussion, we have the definite assurance that Professor

McKlin is a full and firm believer in Mendelism. For he has told us that: "At present it is practically certain that there is no other theory of inheritance than Mendelian" ("Hereditary and Environment," page 99). And doubtless Doctor Osborn would agree with the latter declaration.

We shall have occasion to study a little further the logical consequences of this admission and of this great truth, for I believe it to be a truth.

5. Our fifth outlaw theory must surely be *natural selection*, in so far as it has been supposed to be capable of originating anything new. I am not unmindful of the fact that Doctor Osborn tells us in his recent article in *The Times* that, in his opinion, "natural selection is the only cause of Evolution which has thus far been discovered and demonstrated." Professor Conklin also takes about the same attitude in his published works on heredity.

But I fancy that the method of reasoning employed by these gentlemen in this declaration is somewhat as follows: Organic Evolution is a settled fact, and has come about somehow; and since we cannot find any other factor or cause tending to bring it about, we must suppose that natural selection is the real cause of this phenomenon. Osborn practically tells us that this is his line of reasoning; and indeed it is the reasoning openly avowed by many other prominent scientists.

All of which only illustrates the well-known principle that, if your major premise is wrong, then the more logical you are, the more certain are you to arrive at a wrong conclusion. My justification for this remark is that this connection will appear later.

Of course, natural selection has a place in the natural scheme of things. As Robert C. Mearns Lock, whose work on this subject is a standard classic in modern science, has declared: "No one questions the validity of natural selection as a means of exterminating types which are unfitted for their environment—there is clearly a tendency for the fittest types to survive once they have come into existence. Nor can there be any doubt that species in general are well adapted to the conditions which their environments present. But when this is admitted, it does not necessarily follow that natural selection, directing the accumulation of minute differences, has been the method by which these adapted forms have originated" ("Variation, Heredity, and Evolution," page 61; Edition of 1920).

And it was because of the acknowledged bankruptcy of natural selection as a *vera causa* of organic progress or development, that Mr. John Burroughs declared in an article written a few months before his death: "He [Darwin] has already been shorn of his selection theories as completely as Samson was shorn of his locks" (Atlantic Monthly, August, 1920, page 237).

And those who have read Doctor Osborn's recent article will remember that he refers to this paper by John Burroughs, and greatly deplores its publication, as he thinks that such articles on the part of scientists tend to "confuse" the public mind. In my humble opinion such a pronouncement as this is one of the most clarifying statements that I have seen in a good while; though, of course, anyone acquainted with modern scientific discussion knows that Mr. Burroughs was only voicing the conclusions of a large body of very prominent scientific workers.

Natural selection has very justly been compared to a sieve. It may permit the fit to survive by not killing them off, if they are already in existence. But it clearly does not have any part whatever in originating them, or in improving them after they have once appeared. To quote the pungent words of another, natural selection "may explain the survival of the fittest, but it can never explain the arrival of the fittest."

Clearly, natural selection is inadequate to originate a new organ, a new species, or to originate anything at all. And just as clearly Mendelism is the complete and all-sufficient answer to Darwin's assumption of an unlimited tendency to vary in plants and animals.

The following from E. W. MacBride, the English biologist, well expresses the disappointment of evolutionists at the results developed by Mendelian studies: "I well remember the enthusiasm with which the Mendelian theory was received, when it was introduced to the scientific world in the early years of this century. We thought that at last the key to Evolution had been discovered. As a leading Mendelian put it, whilst the rest of us had been held up by an apparently impenetrable hedge, viz., the difficulty of explaining the origin of variation, Mendel had, unnoticed, cut a way through. But, as our knowledge of the facts grew, the difficulty of using Mendelian phenomena to explain Evolution became apparent, and this early hope sickened and died. The way which Mendel cut was seen to lead into a *cul-de-sac*."

(Science Progress, January, 1922; pages 455, 456).

Surely we have reached a most interesting situation in biology. Blocked at every turn, finding that they have been running up one blind alley after another, modern biologists are openly confessing their disappointment all around; and it is such expressions of disappointment which Doctor Osborn so pathetically deplores in his recent article, because, as he says, such expressions on the part of eminent scientists tend greatly to "confuse" the public.

The remarkable address of Dr. H. D. Scott, president of the Section on Botany, before the recent meeting of the British Association for the Advancement of Science, at Edinburgh, September 9, 1921, is of this character:

"It has long been evident that all those ideas of Evolution in which the older generation of naturalists grew up have been disturbed, or, indeed, transformed, since the rediscovery of Mendel's work and the consequent development of the new science of genetics. Not only is the 'omnipotence of natural selection' gravely impugned, but variation itself, the foundation on which the Darwinian theory seemed to rest so securely, is now in question. . . .

"At present all speculation on the nature of past changes is in the air, for variation itself is only an hypothesis, and we have to decide, quite arbitrarily, what kind of variations we think may probably have occurred in the course of descent. . . .

"For the moment, at all events, the Darwinian period is past; we can no longer enjoy the comfortable assurance, which once satisfied so many of us, that the main problem had been solved—all is again in the melting-pot. By now, in fact, a new generation has grown up that knows not Darwin" (Nature, September 29, 1921).

A similar candid admission of the bankruptcy of present biological theory, was the address, entitled "Evolutionary Faith and Modern Doubts," delivered by Professor William Bateson before the American Association for the Advancement of Science, at Toronto, December 28, 1921. The burden of this whole address was that after a century of investigation we still have no scientific explanation of the way in which new types of life have originated. To quote but one sentence out of many similar expressions: "We cannot see how the differentiation of species

came about. Variations of many kinds, of considerable, we daily witness, but no origin of species" (Science, January 20, 1922).

Doctor Osborn attempts to make light of Bateson's declarations by saying that he is "scientific specialist, out of the main current of biological discovery." This is surely one of the most amazing sentences that I have heard from a reputable scientist. Since when has been a reproach to a man to be a specialist? And why should a man who is specializing in some department of science not tell the world exactly what he has found in his field of study, as Professor Bateson has done? Is there anyone in this wide world more competent to pronounce on this subject of heredity and to give us the net results of genetic studies than Dr. William Bateson, who may almost be said to have originated the science of genetics? And if this science of genetics is outside of "the main current of biological discovery," as Dr. Osborn declares, I have a very profound suspicion that this illustrious gentleman must be quite away from direct contact with life, and must absent-mindedly be thinking about the fossils, the life of long ago.

And, really, this is the crux of the whole problem. Dr. Osborn would be one of the first to declare that the real demonstration of Evolution must be sought in the evidence furnished by the rocks and their fossil contents. Thus he tells us in his recent article in *The Times* that the fossil evidences "form the chief foundation for the statement that Evolution has long since passed out of the domain of hypothesis and theory, to which Mr. Bryan refers, into the domain of natural law."

And with him agree both Dr. H. D. Scott and Prof. William Bateson, in the speech already quoted from. For, after giving an explicit statement that "the Darwinian period is past," Scott goes on to say: "Yet Evolution remains—we cannot get away from it, even if we hold it only as an act of faith, for there is no alternative, and, after all, the evidence of paleontology is unshaken."

Professor Bateson uses almost identical language, even to the extent of speaking of trusting to the commonly accepted results of geology as the sole remaining foundation for his faith in the general doctrine of evolution. Thus he says:

"Where is the difficulty? . . . Why may we not believe the old comfortable theory of the old way? Well, so we may, if by belief we mean faith, the substance, the foundation of things hoped for, the evidence of things

seen. In dim outline Evolution is evident enough. From the facts [of geology] it is a conclusion which inevitably follows. But that particular and essential bit of the theory of Evolution which is concerned with the origin and nature of *species*, remains utterly mysterious. We no longer feel, as we used to do, that the process of variation, now contemporaneously occurring, is the beginning of a work which needs merely the element of time for its completion; for even time cannot complete that which has not yet begun."

Thus, on the testimony of many eminent men, the whole case which we are investigating has finally been narrowed down to the evidence of geology and paleontology.

And all this is in accord with the history of this whole problem. For it must be remembered that geology came first, and only after the alleged definite geological succession had been given to the world by William Smith, and Cuvier, and Lyell, did Darwin come forward with the suggestion of how these alleged successive life-forms *may* have been connected by hereditary descent. In other words, geology gave to the world the outline, the skeleton of the Evolution doctrine; Darwin merely articulated the skeleton together and galvanized it into life.

Huxley also has left himself on record to the effect that Lyell with his uniformity "was the chief agent in smoothing the road for Darwin," so far as he, Huxley, was concerned. And this has certainly been both the historical order and the logical order, so far as the world in general is concerned. And now it is not at all surprising that as we are retracing the process, and as we are running down and outlawing as scientific impostors the various separate pieces of the general doctrine of Evolution—I say, it is not at all surprising that the *last* of the series with which we have to deal are the geological factors. They were the first to come in, and they are the last to go out. But as surely as the biological problem has already been worked out and settled, so the geological problem is also in process of very clear and definite settlement, as we shall presently see.

But we are on the hunt for old theories which ought to be outlawed by reason of their age and by reason of having no friendly facts willing to go their bail, or to stand responsible for their character. And there are *two* geological theories which certainly will have to be put on our black list, if we are determined to be impartial and to enforce the rules

on which we have hitherto been working. And at the risk of unduly prolonging this series of articles and of wearying my readers, I must hastily bring these two geological outlaws to the bar of public opinion, and ask for impeachment and excommunication against them.

6. The first of these two which yet remain, but the *sixth* in our entire series, is the theory of a *pulsating crust*, which is the chief factor in the larger geological theory of uniformity.

The essence of the current geological teaching is that the lands are constantly on the go up and down, here and there, the sea transgressing over the parts that sink, and again retreating from off those parts which emerge, this alternation of the reign of the ocean over any particular region being registered now in the stratified deposits to be found in this particular locality.

But my contention is that this theory is without scientific support as to reality. By this I mean that there is no modern process now going on by which we can explain the changes which have taken place in the past. And since this theory is certainly more than half a century old, its time limit is up, its bluff ought to be called, and it ought to be declared a scientific outlaw forthwith.

I do not deny that changes of level have occurred in modern times and under scientific observation. And several changes of this character have occurred along the shore or on the border of the ocean. But these are all sudden or cataclysmic changes, and not of that slow, secular character postulated in the theory. The reader may say: "Well, what is the difference?" The difference is radical and profound. And it results in this situation that we do not now have in operation around us even the beginnings of those mighty exchanges of ocean and land which we find recorded in the rocks.

This is a large subject, and I must beg to refer the reader to my "The Fundamentals of Geology," and other works, where he will find this subject discussed at length. Here it must suffice to present some brief quotations from the monumental work of the late Prof. Eduard Suess, of Vienna, which was published as four volumes by the Oxford University Press (1904-1908). This whole work might almost be said to be entirely devoted to the problem of how the great geological changes of the past really were caused. And in the end this prince of scientists leaves the problem quite unsolved; for he has no present-day

operations in the way of exchanges of sea and land with which to measure those profound changes which we find recorded in the rocks. Thus he tells us that: "The theory of the secular oscillations of the continents is not competent to explain the repeated inundation and emergence of the land" (Volume 2, page 540).

The reason for this conclusion is that, after investigating all the scientific evidence regarding those portions of Sweden, Greenland, and other localities, which have been supposed to be rising or falling, Suess declares most emphatically that, "displacements susceptible of measurement have not occurred within the historic period" (Volume 2, page 497).

In short, this leader in the science of geology, after examining all the evidence available in the science, writes the following impeachment of the theory which we are here considering in the following words: "Thus as our knowledge becomes more exact, the less are we able to entertain those theories which are generally offered in explanation of the repeated inundation and emergence of the continents" (Volume 2, page 295).

7. But our *seventh* outlaw theory is really the most important of the whole series. It is that skeleton outline of the Evolution theory which Charles Darwin articulated together and attempted to galvanize into the motions of life. By this I mean that this seventh theory which we are now to consider is the most absolutely essential to any scheme whatever of organic evolution. In fact, it is the very essence of the doctrine. But it is also, if possible, even more unscientific and more utterly unsupported by modern scientific facts.

We may state it briefly as the *theory of a definite and precise order of successive forms of plants and animals during what is termed "geological time."*

A theory this is, and only a theory; though it has been before the world so long that most scientists have forgotten that it is merely a theory, and usually treat it as an actual fact, a real historical order.

But, as Professor Bateson suggested at Toronto, how can we be really sure that mammals were not living on the land while the trilobites and the graptolites were living in the sea? How do we know for sure that the trilobites were not contemporary with the ammonites and the dinosaurs? Professor Bateson acknowledges that it is hard to prove the current theory of a real chronological order in the case of the animals, but he thinks that

in the case of the plants we can feel more confident. He thinks that there could have been no angiosperms living contemporaneous with the carboniferous coal plants; for if so the seeds of the former would have got blown over on to the territory of the latter, and we would now find the remains of the two together.

This argument is so frail, so inconclusive that I think I need not attempt to deal with it here in the limited space at my disposal. But we must turn our attention to the fact which Dr. Osborn and other evolutionists continue to ignore, that many geological discoveries in recent years have made it very difficult for us to continue to believe the old view that the fossiliferous formations really represent a true historical order. And it is these geological discoveries to which I allude in the first part of this series of articles and discoveries which the public are entitled to know about; for it is largely the knowledge of these facts which has made many people restless under the continued teachings of the old Darwinian theories. Also it is the knowledge of these facts which put a new tang and a new courage into the language of such people as William Jennings Bryan and many others who are loudly denouncing the Evolution theory because of its moral and religious consequences.

By this I mean that these facts and arguments based on these new discoveries have been circulated around in the printed literature of most of the civilized countries of the globe. I know for a fact that they have been published in part in over thirty languages, and in some of these languages they have been published in considerable detail. And thousands of clergymen and college-trained men and women in America are quite familiar with these matters. Accordingly, I think that the time has come when the advocates of the old evolutionary theories should muster up courage to meet and answer these new arguments. For, otherwise, by continuing to ignore them, the public may be excused if they continue to think that these arguments cannot be met.

At the outset of this brief study we may accept the geological classification of Cambrian, Ordovician, Silurian, Devonian, etc., as a good classification of the rocks, each of these names covering the various rocks from scattered localities all over the globe which contain a certain limited assemblage of fossils. But when we undertake to examine this

ological series as a professed historical order, and when we ask whether the Cambrian forms of life really lived before the Devonian or the Carboniferous, the subject would have to be considered under two heads:

- (a) Do the rocks always occur in this relative order of sequence?
- (b) How can we be sure that the Cambrian faunas were universal over the globe, or at least that no other faunas (and floras), such as those of the Devonian or the Cretaceous systems, could have been living contemporaneously in distant localities?

It will be convenient to consider these two questions here in a brief way, though for the details I must refer the reader to my "The Fundamentals of Geology" which has now been before the world for over a decade.

First, do the rocks (formations) always occur in this alleged order of historical sequence? Hardly. They really are found occurring in every imaginable order of relative sequence. Let me state merely two lines of facts to prove this statement:

1. Some of the "younger" formations, say, Cretaceous or Tertiary, may occur conformably on top of much "older" rocks, say Devonian or Silurian, the two apparently having followed one another in quick succession, with nothing at the line of contact between them to indicate erosion or disturbance, or anything to give the slightest hint that the long ages alleged to have intervened between these two beds really existed at all. Examples of this sort are found all over the globe, and are described in the text-books as "disconformities," or as "deceptive conformities" (W. B. Scott, "Introduction to Geology," page 380).

I think this latter term is very expressive. But I question where the "deceptive" part comes in. Is it in good taste for scientists to insinuate that nature has here tried to frame up a case to deceive us, merely because what we find is so contrary to our theories? Or would it not be better to accept the universe, as it has been expressed, that is, to accept nature's record as we find it, even if it becomes unnecessary for us to throw some of our precious theories out of the window?

2. Another very important line of facts is where these formations occur in the reverse order—and often with just as much appearance of natural conformity. That is, Cambrian rocks may be found occurring on top of Devonian or Cretaceous over immense areas of country; and yet the sequence of the

rocks, as judged by the line of contact between them, is just as normal, just as apparently a true historical order, as any other examples of sequence elsewhere.

These troublesome facts were first explained as having been caused by a complete overturning of the strata, and they were accordingly called "overthrust folds." But more recently they are being explained by evolutionary geologists as having been due to gigantic horizontal thrusts of the alleged lower and older over on top of the rocks supposed to be really higher and younger. Accordingly, these cases are now usually called "thrust faults," or merely "thrusts."

There are plenty of these gigantic "thrusts" now known, not only in America, but from all over the world. One example in Alberta and Montana is at least ten thousand square miles in area, and consists of Algonkian, Cambrian, or other Paleozoic rocks on top of Cretaceous. The whole of the Glacier National Park is composed of these Algonkian rocks resting in a perfectly normal way on Cretaceous beds, the latter running under the mountains horizontally, not only from the Plains on the east, but also being found underlying the west of the Park in the Flat-head Valley, where thick Cretaceous coal beds and oil shales are now being exploited. And every traveler who has seen the magnificent mountain scenery around Banff, Alberta, has seen Paleozoic mountains resting in a perfectly normal way (so far as can be learned by observation) on underlying Cretaceous shales and coal beds.

I could take the reader around the world and show him almost innumerable examples of this sort. But, in view of these many contradictory examples, how can geologists continue to declare that the formations always occur only in a definite order of sequence? And how can the real historical value of these formations be maintained by Dr. Osborn and his fellow evolutionists in the face of such facts as these?

Let us take the other point mentioned above. How are we to be sure (in an *a priori* way) that the Cambrian animals and sea weeds were the only forms of life on the globe for a long period, or at least that the Cretaceous dinosaurs and the Tertiary mammals could not possibly have been living on the lands contemporaneously with the trilobites and other Cambrian sea creatures?

There is not a shred of real scientific evidence to support this distinction in time. It

is pure, bald assumption, nothing else. There is nothing worthy of the name of science to forbid us believing that the Cambrian faunas were living in the seas while the Cretaceous and Tertiary faunas and floras were in existence on the land.

To deny this latter possibility, as the current geology does, involves either the one or the other horn of the following dilemma:

1. Either we must assume the biological form of the onion-coat theory;
2. Or, we must assume a super-natural knowledge of the past, and deny the possibility of zoological provinces and districts in the olden times.

These are the only two possibilities. There is no third choice.

But I would not give much for the scientific reputation of any man who would openly and avowedly attempt to defend either of these two ideas. Each of these ideas has had its defenders in the past, in the early days of the science of geology, and before the real spirit of scientific methods had gained possession of the world. In fact, it was on just such assumptions that the science of evolutionary geology was built up over a hundred years ago. And I might add that it is because of this early inherited taint of pseudo-scientific assumption that geology is in such a predicament as it is today. But because of the very general diffusion of intelligence, and because of a general acquaintance with true scientific methods of investigation, no man who cares for his reputation would be caught openly defending either of these two horns of the logical dilemma mentioned above.

It follows from this that there is no logical justification for the idea so widely held, that the Cambrian, Silurian, etc., really represent a true ascertained historical order. They do represent a taxonomic or classification order, of course; and on this account I would not advocate the idea that these names or this classification should be discarded. But the alleged *historical* value of these formations is mere moonshine, without a scrap of scientific evidence in its support.

Now it is such facts as these that have made some earnest students of science thoroughly skeptical, not merely of Darwinism, but of the whole scheme of biological Evolution. And it is because these facts have been before the world for over a decade, and because thousands of intelligent people all over the land believe that these facts need to be considered by evolutionists and no longer ig-

nored, that men like Mr. Bryan are emboldened to enter on a campaign against the teaching of the Evolution theory to our immature boys and girls.

Thousands of college-trained people all over the land would like very much for Dr. Osborn and Professor Conklin, or other competent evolutionists, to come down off their high horse of loud assertion about Evolution having now passed into the stage of scientific law, and give some concrete attention to these new objections to their favorite hypothesis.

Otherwise, these people will be in danger of thinking that the evolutionists are merely perpetuating a big game of bluff—possibly much like the little boy in the dark who keeps up a loud whistling in order to sustain his courage.

Evolution



On an outsider, who has ceased to expect courtesy in certain disputes about "evolution," there is still a faint hope that honesty may prevail. When Professor Stewart P. Sherman, as quoted in a Detroit paper, refers to "evolution" as "the most fruitful scientific theory of modern times," he recognizes the fact by the use of the term "*theory*." But when he denounces those who protest that a "*theory*" should not be taught to children as a *Fact*, known and proved, and speaks of "60,000 benighted Bible students" as the enemies of intellectual light, he is simply falling into the casual scientific lie which has so darkly befogged the whole question. When the best informed pro-evolutionists say that the theory is not proved, that confirmation on at least two sides of the theory is less than it was thought to be twenty-five years ago, that what the people have been taught to understand by "evolution" is not at all what scientists now understand by it, there certainly is room for a protest against defenseless school children being taught as a *fact* what is not known to be a fact, while at the same time all other accounts of man's appearance on the earth—the Bible's, for instance—are not permitted to be taught. If Genesis is "religion," and therefore forbidden, where does an opposite theory (admittedly a theory) cease to be irreligion and become science? There is a question of honor as well as logic involved and it is regrettable that enlightened scientists should leave themselves in a position to be challenged by "benighted Bible students."—*Dearborn Independent*.

What is the Lure of It?

By Professor Leander S. Keyser, D.D., Springfield, Ohio

ONE often wonders what is the lure of this theory of evolution. What is there about it that captivates so many people? It seems fairly to enamor and obsess many men of scientific minds. Even a good many Christian theologians seem to have come under its magic spell.

What does the theory involve? It means that men have come up from the protozoa of the slime and mud-puddle where life was first born, somehow or other, no one knows how. It means that man's remote ancestors were primates, the animal stock from which the monkeys, apes, baboons and gorillas have sprung, so that we must recognize in these animals our nearest kin. It also means that primitive men, our forbears, were ugly beings, cruel and ferocious, engaged in a life-and-death struggle for existence, and that the superior races always exterminated the races below them from which they sprung. All this crudeness and crassness is included in the theory of evolution when it is stripped of its romanticism and is set forth in its naked realism. And yet many people seem to dote upon it and rejoice in the belief that they have a bestial pedigree.

There is another marvel in the prevailing furor: When you suggest that man might have been directly created in the divine image instead of having been evolved from a brute stock, you are scoffed at as childish, old-fashioned, unscientific, and almost everything else that is humiliating. Such a thought cannot for a moment be tolerated by the people who are in the thrall of the evolution cult. They want none of it; and they want no such doctrine proclaimed.

Now why? Does it not seem that people ought to welcome the possible truth of the teaching that man's soul was directly created in the image of his Maker? And especially ought not this to appeal to people of refinement, culture and high moral ideals? Surely it would seem to be engaging to think that our first parents were divinely created human and rational beings, placed in a garden, and given a chance to form moral character, with the ability to hold intelligent communion with God, their beneficent Creator. Is there anything repulsive about this doctrine? Indeed, on the other hand, is it not most attractive? One would naturally think that all people

would at least admit this much: "We are sorry that the scientific facts lead us to accept the doctrine of man's animal origin, but we sincerely wish that the evidences were different, leading us to believe man's genesis came about as the Bible teaches." But, no! instead of such a confession, they turn upon you with scorn if you even suggest the possibility of man's having been created directly in God's likeness. There must be some deep-grained reason in human nature for so many people's odd preference for an animalistic relationship.

Or suppose we consider man's corporeal nature. The Bible teaches that God fashioned the first human body out of the fine, clean soil of a beautiful garden, and then breathed into it the breath of life, so that man became a living soul. Such a genesis for man's body ought to be attractive to everybody, one would think. Everybody ought to say, "Yes, I wish that doctrine were true." If it is true, even man's bodily organism has about it a distinction and dignity that make it noble and worth while. But no! the evolutionists deride such a thought. For some mysterious reason, more puzzling than the Sphinx's riddle, they prefer to believe that they got their body from the ugly beasts of the jungle, made unclean and banal from the very start. What makes this last conception so enchanting?

And yet this very seduction has something unreal about it. The evolutionist informs us with the utmost assurance that we are genetically close kin to the monkey and the ape. Yet most people do not care for those animals. Watch a lot of people in a menagerie or zoological garden. They may look at the monkeys in their cages with curiosity. But few of them care for a monkey as a pet. If a monkey were to escape from his cage, most of the women and children, and perhaps some of the men, too, would run from him. One would think that, if people really descended from the same forefathers and foremothers as the monkeys and apes, they would have a feeling of kinship and even affection for them instead of being repelled by them.

But what kind of animal pets do most people want, if they want any at all? They want cats, dogs, horses, and certain kinds of birds. But the scientists do not think that we humans have sprung from the intelligent domestic animals? Oh, no! we are more nearly

allied to the monkey and apes of the forests and jungles.

These simians have been in the world a good many centuries. You naturally would think that, if they are man's nearest kin, they would be his best and most useful animal friends. But they are not. They do not even make acceptable pets, save for a few eccentric people. Compare the simians on the matter of usefulness and service to man with the cows, horses, cats, dogs, domestic fowls, camels and elephants. These useful domestic species are much nearer to man in intelligence, disposition, docility and service. Yet the monkey and the ape are man's near cousins, say the vocal evolutionists, while intelligent and serviceable domestic animals are far removed from him in blood relationship. This seems quite inconsistent. Mere bodily resemblances ought not to be ranked so high by intellectual scientists; they ought to be more impressed with parallelisms of intelligence. The trouble with the theory is just this: it always takes up with the lowest and crudest factors and then overworks them. Its thoughts do not move on a high plane.

An important consideration makes the evolutionary hypothesis scientifically impossible. According to this theory, our domestic animals must be lower in the scale than are the monkeys, lemurs, baboons, apes and chimpanzees. They came from a lower stock far down the incline; the simians came from the highest stock, the primates. Then the simians ought to be far more intelligent than our domestic animals. But are they? Of course they are not. They belong naturally to the wild. Our useful animals are readily domesticated, and have been for centuries, and serve man in a most intelligent way. Why, even pet parrots and crows can be taught to talk human language! Who has ever known a monkey or a gorilla to talk?

A serious count against evolution is its constant violation of the law of causality. Its advocates never seem to be able to appreciate the fact that every effect and event must have an adequate cause. Nothing can be evolved that was not previously involved. Nothing can be *rolled out* that was not at some time *rolled in*. Nothing that is greater and higher can come by resident forces out of something lesser and lower.

Yet here we see the antiloquent announcement of a new book, finely made, lavishly and expensively illustrated, too high in price for most of our purses, written by a great scientist of a great university, issued by a great

and well-known publishing firm, telling us about "The Character of Races." The publishers' advertisement says: "It then narrates the probable origin of man and his distribution over the earth as the result of certain phases like glacial periods, and speculates upon the probable setting of racial characters as a result of these diverse environments. It then discusses several races of man such as the Mongol, the Hebrew, etc., and shows how their characteristics seem to have been moulded by environment and by such human forces as war. The book forms a most vivid and dramatic exposition of the influence of environment, based upon the latest and fullest investigations."

But how can "environment" account for the origin of human personality, with intellect, emotion, conscience, will, spiritual faculties and spiritual experiences? How can environment and war explain the Hebrew people, with their high monotheistic religion? Indeed, how could mere *milieu* ever have initiated the conception of God? Oh, these humanly devised and inflated ideas never do assign adequate or worthy causes for the best and most exalted effects! The lesser cannot evolve into the greater. The living cannot arise from the non-living. Mere material substance, with all its diversity of environment, never could or would have evolved into rational moral and spiritual personality. Water cannot rise higher than its source by its own pressure.

Suppose for a moment we grant the Christian premises: namely, that the good, holy, personal, all-wise and all-powerful God created man in his own similitude, endued him with free moral agency, started him in a garden, as the Bible teaches, and when he fell into sin and trouble, came to him, chastised him for his delinquency, but at once promised him a Redeemer, who was sent into the world in the fullness of time; grant this, we say, and you have every effect in the world accounted for by an adequate cause; and, moreover, you have a world-view that has real charm and uplift and inspiration. For the whole Biblical system is meant to lead men from lower living to nobler living, from groundling conceptions to high moral and spiritual ideals. If Christian people will keep on proclaiming these higher views, men will by and by begin to see their beauty and yield to their attraction. So we will continue to hope and pray and work. "Let us not be weary in well-doing, for in due season we shall reap, if we faint not."

Alleged Discrepancies of the Bible

By William H. Bates, D.D., Greeley, Colorado

Chapter I.

HELLO!"

"Good evening to you!"

Such was the breezy salutation of two young men as they suddenly encountered each other at a right-angled street corner.

"Whither?" said one. "To the Dominie's," was the reply. "Ditto," said the first. Locking arms they cordially walked on together.

The first speaker, Fred Leges, was a young lawyer, active, shrewd, sharp, inquisitive. His mind was constructed on the principle of interrogation points. He wanted to see over, under, through, around, every subject he studied. The other, George Argent, was a quiet, candid, thoughtful, studious bank teller, and if less demonstrative than his companion, he nevertheless quite as surely accomplished his purpose. Both had had a thorough vitalizing Christian experience, making them "Out and O," i.e. out and out, Christians. Accordingly, they were both earnest workers in Christian Endeavor, Sunday School and Church; and not only so, but in private, personal ways they sought to serve their deeply loved Master.

One result of their pronounced, every-day Christian character, was to bring them now and then, such were their surroundings, into contact, not to say collision, with skeptics and infidels, fair, false, and virulent. Difficulties and questions were sometimes thrust upon them that they did not know how to answer. But they proposed to learn how.

"The Dominie," their pastor, was a mature man, in many senses, who, happily, had never forgotten that he was once young; and so he was in close sympathy with his young people as well as with the older ones. "Did you ever read that chapter in Kingsley's *Hypatia*, 'The Bottom of the Abyss?'" said he to a friend one day. "Well, I have been there. I got out, and I know how I got out." Here was the secret of his patient tenderness toward doubters and those troubled with skeptical difficulties, which fitted him to help persons of that class, and those who were seeking the solution of hard questions. Hence this visit to "the Dominie."

They received a hearty welcome to his study. They found there Miss Rysen, for years the successful teacher of the young men's

Bible class, from which they had gone forth well equipped as teachers. She had come, it seems, on the same errand as themselves.

After the usual exchange of the current small coin of conversation concerning the weather, etc., the pastor, with a look that swept the little group, said "Well?"

The young lawyer responded, "The President of the Agnostic Club was in our office yesterday, and he fired at me the two stories of David's buying the threshing-floor of Araunah, or Ornan, and asked which one told the truth. Really, he had me; for I confess I do not know what to do with the apparent contradiction." He read:

2 Sam. 24:24, "*So David bought the threshing-floor and the oxen for fifty shekels of silver.*"

1 Chron. 21:25, "*So David gave to Ornan for the place six hundred shekels of gold by weight.*"

Said Argent, "A friend recently put into my hands Prof. Henry Preserved Smith's *Biblical Scholarship and Inspiration*, in which he accuses the Chronicler of *raising the figures*,—a procedure contrary to all sound banking principles, earthly or heavenly. He says, p. 103, 'In case of David's purchase of the field of Ornan, he [the Chronicler] finds the price a niggardly one for a prince to pay. He therefore does not hesitate (supposing that a mistake had been made) to put in a larger sum.' And I did not find any help in the solution of the difficulty; for Dr. Alexander, in Kitto's *Cyclopædia of Biblical Literature*, article 'Araunah,' says that the Chronicler's statement makes 'a discrepancy which there are no means of reconciling.' And President Francis Brown, of the Union Theological Seminary, in his article on the Chronicles in Hasting's *Dictionary of the Bible*, vol. I., p. 394, exploits this incident, along with others, as an instance of a Bible discrepancy."

Said Miss Rysen, "Only last Sunday a young man in my Bible class brought up the same difficulty;" and she continued humorously, "'Now therefore are we all here present,' as Cornelius said to St. Peter."

The pastor, with a smile that did not indicate anything of perplexity, gave a turn to his revolving book-case that brought his critical apparatus to hand, and passed around some books, saying, as he did so, "Let us ascertain

just what were the objects of sale in these two transactions; for evidently these are not two accounts of one bargain, but accounts of two bargains. In 2 Sam., Gad, the prophet, bids David 'Go up, rear an altar unto the Lord in the *threshing-floor of Araunah*' (24:18). The negotiations were, and the money consideration was, for *the threshing-floor and the oxen* (24:21,24). Nothing is said about anything else. This is the first bargain. In 1 Chron., David says to Ornan, 'Grant me *the place* of this threshing-floor' (22:22), *i.e.* the parcel of ground in which the threshing-floor was situated. 'So David gave to Ornan for *the place* six hundred shekels of gold' (21:25). Here the negotiations were, and the price paid was, for *the place*. This was the second bargain."

He continued: "In 2 Sam. 24:24, the things bought were 'the threshing-floor,' Hebrew *goren*, and 'the oxen,' for which the price was fifty shekels of silver, ["\$25.09," interposed the bank teller]; while in 1 Chron. 21:25, David bought 'the place,' *maqom*, for six hundred shekels of gold." "\$4818.00," added Argent.

"Now what about *goren* and *maqom*?" asked the pastor, turning to Fred Leges, who was busy with the Englishman's Hebrew Concordance which the pastor had handed him.

"I find," said Fred, "that *goren* is used thirty-five times, and is translated *barn*, *barn-floor*, *corn*, *corn-floor*, *floor*, *threshing-floor*, *threshing-place*, and *void place*."

Said George Argent, who had the Septuagint and a Greek lexicon before him, "*Goren* is here *alona*, and the lexicon defines it *threshing-floor*, *a coiled snake*, *a bird's nest*, and *the pupil of the eye*. A small affair, evidently."

"*Maqom*," continued Fred, is used over four hundred times, and is translated *country*, *home*, *open*, *place*, *room*, *space*, and *whithersoever*. Somewhat more extensive, I reckon, than the pupil of the eye, a bird's nest, a coiled snake, or a threshing-floor."

Miss Rysen, who had Fish's *Bible Lands Illustrated* in hand, was waiting to get in a word. She read from p. 466, that "The threshing-floors are circles of smooth ground (generally elevated to catch the wind), some fifty or sixty feet in diameter." And she went on to say, "It is well known that this land which David bought of Ornan was the site of Solomon's temple, which was the summit of Mt. Moriah where Abraham is supposed to have offered up Isaac. I recall, now, that

in our Normal class we learned that the *Chel*, or Sacred Inclosure, which contained the sacred buildings, embraced over four acres while the Court of the Gentiles embraces over twenty-two acres. I notice that Dr. Fish, in this book which I hold, says, p. 196, that the whole temple area occupies thirty-five acres." Then she read from Prof. Murphy's *Hand Book*, or *Commentary on Chronicles*, which the pastor handed her, "The value of *the place* is here given. That of the threshing-floor and oxen is given in Samuel" (p. 72).

A look of astonishment overspread the faces of the young men, and the lawyer exclaimed, "Yes, I see it! David bought the few feet of threshing-floor and the oxen for \$25. Then wanting 'the place,' the thirty-five acres which contained the little plot, 'my lord the king' buys it at 'the full price,' \$4818. No more of a 'discrepancy' there! Why didn't I see that before, Mr. President of the Agnostic Club?"

All joined in the hearty laugh that followed, and the pastor quietly added, "With all due respect to Prof. Smith, the Scotch Alexander, and President Brown, I think this reconciliation of the difficulty is perfect; and in my judgment, other alleged discrepancies can be disposed of quite as satisfactorily."

"Yes," said George, "we have had several thrown up at us, but we shall need you to help us out. May we come again?"

Of course permission was gladly given. They arose to depart, and as they all stood in a little circle, the pastor offered a brief prayer for them; and as he prayed, resolving light seemed to descend from above, flooding their minds and hearts, and making that study seem a very vestibule to heaven!

NOTE—This is the first of a series of twenty-two articles on Alleged Discrepancies of the Bible, by Dr. Bates. The second will appear in the April issue.

* * *

The cure for questionings of his providence is experience of his nearness, and blessedness therein. Things that loomed large dwindle, and angers melt away. The landscape is the same in shadow and sunshine; but when the sun comes out, even snow and ice sparkle, and tender beauty starts into visibility in grim things. So, if we see God, the black places of life are lighted; and we cease to feel the pressure of many difficulties of speculation and practice, both as regards His general providence and His revelation in law and gospel.—*Alexander Maclaren.*

Should the Revised Version Replace the Authorized?

By Philip Mauro, Framingham, Massachusetts

WE have given, in the preceding papers, an outline of the Hort system as a whole. But the reader will need for his information a more extended description of its principal parts; and this we now proceed to give.

Concerning "Genealogy"

Dean Burgon bluntly says that "in strictness, all this talk about 'Genealogical evidence,' when applied to manuscripts, is *moonshine*." Of course, every copy had what might be called a "genealogical descent" from the original autographs. "But then," says Dean Burgon, "it happens, unfortunately that we are unacquainted with *one single instance* of a known ms. copied from another known ms. And therefore all talk about "Genealogical evidence," where *no single step in the descent can be produced*—in other words, where no 'genealogical evidence' exists—is absurd." And he gives this apt illustration: "Assemble," says he,—

an Englishman, an Irishman, a Scot; a Frenchman, a German, a Spaniard; a Russian, a Pole, a Hungarian; an Italian, a Greek, a Turk. From among these twelve, as we know, are all descended; but if *they* are silent, and *you* know nothing whatever about their antecedents, your remarks about their respective 'genealogies' must needs prove as barren as Dr. Hort's about the 'genealogies' of copies of Scripture. 'The factor of Genealogy,' in short, represents a mere phantom of the brain: the name of an *imagination*, not of a *fact*' (*Revised Version Revised*, p. 256).

Inasmuch, therefore, as there is no such thing as "Genealogical evidence," it were a waste of time to discuss it; and it follows that, to the extent Dr. Hort's system depends upon it, (and to a very considerable extent it does) it falls to the ground.

Concerning "Conflation"

"The idea that the R. T. is a 'conflation,' that is to say a composite text, deliberately formed by the blending or fusing together of two texts which had an independent existence prior to the date the conflation was effected, is the very essence of Dr. Hort's system. To establish this idea, so that it can be accepted as indisputable fact, it is necessary to show when, where, why, and especially *by what authority*, the supposed conflation was

achieved. It is further necessary that we should be able with certainty to resolve our "conflate" text into its original constituent elements—to unscramble the eggs, so to speak. It is necessary further that we should know with certainty which of these component elements, or pre-existing texts, was nearest to the inspired autographs. And it is necessary finally that we should be able to account for a number of weighty *facts* which, unless fully explained, make the whole theory impossible. Merely to state the problem, therefore, is to show how utterly preposterous it is; particularly when we recall that, in all the fifteen centuries from the conjectural date of the supposed conflation, there has been, so far as the records show, never the faintest suspicion that the text accepted throughout Christendom was a concocted affair.

Supposed "Conflate" Readings

First then we note the utter lack of proof that the R. T. is a composite text. Dr. Hort, after 30 years' research, produces *eight specimens* of what he deems to be "conflate" readings, four from Mark and four from Luke. If now we assume these to be really "conflate readings," would it follow that the entire text of the N. T. is a conflation? To suggest such a thing would be absurd on its face. It would not follow even that the two gospels in which all these alleged "conflate readings" appear, are of composite character; nor even the chapters in which they are severally found. It would prove no more than this, namely, that the sentences (or rather bits of sentences, sometimes only a word or two) to which Dr. Hort calls attention, were altered (either by addition or omission, or both) in some of our copies—a circumstance of no significance whatever for our purposes.

But Dean Burgon has clearly shown (*Rev. Revised*, pp. 258-263) that five of the eight are *certainly not* "conflations," whatever they are; and that all eight may be accounted for by one or other of the causes whereby errors creep into manuscripts, and "various readings" arise.

This is the *only place* in Dr. Hort's volume where it is attempted to establish a matter by external evidence; and the failure of the attempt is pitifully ridiculous.

Dean Burgon, in his great work, *The Revision Revised*, sets forth "in a few plain words what the present theory, divested of pedantry and circumlocution, proves to be; and what is Dr. Hort's actual contention" (pp. 268-272). We have space only for the following extract (p. 271):

"Their (W&H's) expedient has been as follows: Aware that the Received Greek Text (to quote their own words) 'is virtually identical with that used by Chrysostom and other Antiochian Fathers in the latter part of the fourth century'; and fully alive to the fact that it 'must therefore have been represented by mss. as old as any which are now surviving,' they have invented an extraordinary hypothesis to account for its existence.

"They assume that the writings of Origin 'establish the prior existence of at least three types of Text.' The most clearly marked of these they call 'Western'; another less prominent they designate 'Alexandrian'; while the third holds (they say) a middle or 'Neutral' position. "The priority of two at least of these three Texts to the Syrian Text,' they are confident has been established by the eight 'conflate' Syrian readings, which they flatter themselves they have already resolved into their 'Western' and 'Neutral' elements."

"But," says Dean Burgon,—
"the ground has been cleared of the flimsy superstructure which these critics have been 30 years in raising, ever since we blew away (pp. 258-265) the airy foundation on which it rested."

In a word then, without full and clear proof that our R. T. is composed of two or more pre-existing texts welded together, the Hort theory falls to the ground; and of that essential matter there is *no proof at all*. Dean Burgon says truly it is "a day-dream and no more."

Supposititious Syrian Church Councils

If the Greek text which has been accepted universally, and from the earliest times whereof we have any records, was indeed a "conflation," put together in the IVth century, then, to have gained such complete and world-wide ascendancy, it must needs have been put forth with the backing of authority so high as to command the respect of all Christian communities. Fully alive to this, Dr. Hort proceeds, as we have already stated, to supply a competent agency for effecting the supposed conflation by imagining it to have been the work of two successive Church Councils, convened under the authority of the great and influential patriarchate of Antioch.

But if so, if these Councils were indeed convened, and for the transcendently important purpose of settling the Text of the Holy Scriptures, then it is simply an impossibility that there should not be numerous references thereto in contemporary and later literature.

Here is a case where, as every competent judge of such matters would agree, the absence of testimony is *conclusive proof* that no such Councils ever took place; that it is all a phantom of Dr. Hort's imagination. This is as certain as that to Robinson Crusoe it was certain, after his complete inspection of his island, that it had never been inhabited by human beings.

Scrivener, the ablest, we confidently assert of all textual experts,* points to this as a fatal objection to Dr. Hort's entire system, saying:

"Of this two-fold 'authoritative' revision of the Greek text, and of this formal transmutation of the Curetonian Syriac into the Peschito, although they must of necessity have been *public acts of great Churches*, in ages that abounded in Councils, General and Provincial, *not one trace remains in the history of Christian antiquity*; no writer seems conscious that any modification, either of the Greek Scriptures or of the vernacular translation, was made in or before their times (Plain Int. p. 533).

This simple and undisputed fact is sufficient in itself to demolish the entire conflation theory.

But, wild as the theory is so far as already stated, its wildest feature has yet to be exposed. For Dr. Hort could not reach his foregone conclusion, or satisfy his desire for the wholesale destruction of practically all the witnesses to the Text of the N. T., without the further, and most extravagant assumption that his imaginary Church Councils, instead of doing what they were convened to do—establish the true text—resorted to the miserable expedient of attempting to please the partisans of both the (supposed) rival texts by welding them into one.

Let us, however, accept Dr. Hort's imaginary Church Councils as *real historical events*, and let us assume with him that our R. T. was authoritatively established by their repeated decrees as the standard text, can anything short of the blindest infatuation prevent one from perceiving that such authoritative actions of such Convocations would constitute the strongest possible grounds for the acceptance of that text? Well may Dean Burgon say:

"We devoutly wish that Dr. Hort's hypothesis of an authoritative and deliberate Recension of the Text of the New Testament, achieved at Antioch first about A. D. 250, and next about A. D. 350, were indeed an historical fact. We desire no firmer basis on which to rest our confidence in the

*In proof of this let any one read his lucid and scholarly *Plain Introduction*, filled with solid facts; and compare it with Dr. Hort's obscure and pedantic setting forth of his conjectures and surmises.

ditional Text of Scripture than the deliberate
dict of Antiquity—the ascertained sanction of
collective Church in the Nicæan age. . . In
words, if Dr. Hort's theory about the origin
Textus Receptus have any foundation at all
dict, then it is 'all up' with Dr. Hort. He is
mutely nowhere." (*Rev. Revised*, pp. 292, 293.)

Dean Burgon pictures vividly the coming
either according to Dr. Hort's theory of
ecclesiastics of highest rank, with all the
of that time noted for learning and piety,
would have provided themselves with
es of the Scriptures regarded in their sev-
districts as authentic, and would have at
r disposal vast amounts of comparatively
nt evidences, documentary and other,
ch are not available to us. *Codices B and*
Aleph could not have been there, for they
e not yet (according to the theory) in
tence. But their ancestors would be there;
if it could ever be known on earth that
se ancestral copies represented the true
t of Scripture, it would be known to those
r, who were there assembled to determine
phoritatively that very matter. Pass an in-
val of 50 or 100 years, and—

Again behold the piety and learning of the
r great Patriarchates of the East formally rep-
ented at Antioch. The Church is now in her
amiest days. Eusebius is in his glory. One
le generation has come and gone since the last
ctual Conference was held at Antioch. Yet is
inclination manifested to reverse the decrees of
earlier Conference. This Second Recension
es but (in the words of Dr. Hort) 'carry out
re completely the purposes of the first'" (*Rev.*
Revised, pp. 278-281).

We are content to leave this matter to the
eder's judgment. For ourselves we make no
ret of the grotesqueness of the contrast thus
ssented to the imagination. On *that* side, by the
pothesis, sit the greatest Doctors of primitive
ristendom assembled in solemn conclave. Every
st illustrious name is there. . . On *that* side
en we behold congregated the choice representa-
es of the wisdom, the piety, the learning of the
stern Church from A. D. 250 to A. D. 350.—On
s side sits DR. HORT! And an interval of 1532
ars separates these two parties!"

Selah.

Concerning the Supposed Obliteration of "Neutral" Copies

The advocates of the Hort theory find
emselves in the same plight as the evolution-
ss of our day (and there is more than this to
eggest the common origin of the two theo-
es). The latter are faced by the most in-
onvenient fact that, of the countless billions
intermediate forms—necessarily far exceed-
g in numbers the forms of stabilized species
—which must have lived and died in the past,

not one trace remains; whereas the rocks are
literally crowded with the fossils of millions
of distinct species. In like manner, the Hort
theory has to face the fact that while evidences
abound in every quarter of the existence of
the R. T. in primitive times, there is no evi-
dence of Dr. H.'s "Neutral" text.

The evolutionist accounts for the state of
the evidence in his field by supposing that
"Nature," while taking pains to preserve in-
calculable amounts of evidence against his
theory, was meticulously careful to blot out of
existence every fact which would have wit-
nessed in its favor. In like manner, Dr. Hort
requires the services of a thoroughly efficient
destroying agency, and one remorselessly bent
upon obliterating all traces of the pure "Neu-
tral" text of primitive times, though perfectly
willing to spare the impure "Western" and
"Alexandrian." So he can do no better than
to make his imaginary Church Councils not
only the perpetrators of a gross fraud—"the
great falsifiers of Scripture, the worst enemies
of the Word of God, men who shamefully
betrayed their sacred trust." (Dean B. p.
290)—but also the ruthless destroyers of all
traces of the true text.

We need not spend time in pointing out the
utter improbability that such a purpose would
be entertained, or that it could by any possi-
bility have been carried out; for even the at-
tempt to perpetrate such an outrage would have
created a disturbance such as would inevita-
bly have made deep and permanent marks in
church history.

As to the "Voice of Antiquity"

We cannot dwell upon this aspect of our
subject as fully as its importance warrants;
but the interested reader will find it more
amply treated in our recently published book,
"Which Version?"*

Briefly then, the circumstance that B and
Aleph are the oldest Greek copies of the N.
T. in existence lends no weight at all to their
testimony. The claim of antiquity for those
two highly suspicious documents cannot be
allowed; for the admitted fact is that the R.
T. can be traced back as far as our records
go, and that it was "dominant" at least a cen-
tury before the earliest conjectural date of
Aleph or B. Hence "the voice of antiquity,"
speaks emphatically in favor of the Received
Text.

*Hamilton Bros., 120 Tremont St., Boston 9,
Mass. \$1.25.

NOTE—This is the third and last article of a
series on this subject by Mr. Mauro. The first
article appeared in the January number.

Healing of the Blind Men at Jericho

By Henry Gracey, D.D., Toronto, Canada



THE passages in Matthew 20:29-34, Mark 10:46-53, and Luke 18:35-43, seem to refer to the same event, the same fact. Yet they differ considerably from one another.

Mark tells us of only one blind man restored to sight—Bartimeus. Matthew says two men were cured, but gives no names. Both Matthew and Mark clearly indicate that the miracle was performed as Jesus was leaving Jericho.

Luke, on the other hand, while he agrees with Mark in mentioning only one blind man, differs from both the others in representing the miracle as being done as Jesus was coming to Jericho from the Jordan.

There is no difficulty of a serious nature between Matthew and Mark, for it is a rule in considering discrepancies that the silence of one narrator is not to be assumed as a contradiction of another narrator. Both Mark and Luke mention one blind man but they do not contradict Matthew, who mentions two.

But the case of Luke, with reference to the other evangelists, has the appearance of a direct contradiction. He says distinctly that the appeal was made to Jesus as He was entering Jericho on the east side, while Matthew and Mark are quite as positive that the appeal was made on the west side of the city as Jesus was leaving it for Jerusalem.

This is not, at its worst, a serious error. If two ordinary reporters wrote an account of such an incident it would be looked upon as a mere slip made by one or the other, and nothing further would be thought or said about it because it is of no particular moment just where the event took place. The great question is, did it take place at all?

But as it is claimed for all three evangelists that they were under the guidance of inspiration, such a slip as this is a great "find" for those who are eager to get evidence of real inconsistencies in the Bible.

"Here," they exclaim, "are three of your inspired men narrating a simple incident and record at least three different versions. One of them says two blind men were healed; another says one blind man was healed as Jesus was entering Jericho from the east; the third says the blind man was healed while Jesus was leaving Jericho for the west."

It is because of the disposition prevailing today to discredit the Scriptures and to pro-

claim their manifest non-historicity (while to date no single historical error has yet been pointed out in either the Old Testament or the New) that it is worth while trying to explain this discrepancy.

And there is another reason why this should be done if an explanation is possible.

Luke, the third narrator, is *par excellence* the historian of the New Testament, and has been shown to be remarkably accurate in his facts. I have read somewhere that while Luke has been more challenged than any other New Testament writer, from an historical standpoint, he has not yet been proven guilty of one error. In every case where Luke has been challenged, with one single exception, Luke has been found, after investigation, to be correct, while his critics have been found in error. This writer does not say what the exception is, but I am inclined to think the case of the healing of the blind man at Jericho is the one referred to.

Now, did Luke make an error here? is the question to be considered.

Luke was not present when this great miracle was performed—neither was Mark. The only evangelist who was present and saw and heard what was said and done, was Matthew. Taking these facts into consideration, is it possible to give an account of this miracle that will show that all three narrators were practically correct?

I offer the following explanation: Jesus was on His way up to Jerusalem to attend His last Passover. Luke 18:31, ff. "And it came to pass as He was come nigh unto Jericho that a certain man sat by the wayside begging" v35. The following verses tell us what the blind man did and said. "And Jesus stood and said."

Now, just here we must call attention to the rest of the story as Luke told it. Chapter 19 relates the Zacchaeus incident, and I think the explanation of the apparent error is found just here. Luke has heard the story of the blind man calling for help, and also the other story about blind men calling for help as Jesus was leaving Jericho for Jerusalem, and without getting the particulars in detail, but only that the blind man was restored to sight, he just says so and proceeds to narrate another important incident—the interview with Zacchaeus.

Here I think we may assume that Jesus did not stay then and there to heal the blind man, but moved on, being interested in the man who ran before the crowd to get to a tree, to get a good look at Jesus as He passed. Luke, alone, relates this incident. Jesus stopped under the tree, called Zacchaeus, and had a most interesting interview with him, accepted his invitation to dine with him, and had the pleasure of securing a very important friend and follower in Jericho. We may suppose Jesus spent a couple of hours in Jericho with Zacchaeus.

After this notable incident was concluded, Jesus, and His disciples and a great following of other interested people, many of them going up to Jerusalem to the feast, started from Jericho.

Meanwhile the blind beggar who had been left behind, east of Jericho, resolved to follow after, hearing that Jesus was going up to Jerusalem, and to way-lay Him again as He came out of the city, and make another appeal to Him for restoration of sight. Well, staff in hand, he proceeds to the western side of the city, and there he found another blind man in as great distress as himself. To him he told the story and the other eagerly joined him, and they resolved, as Jesus was leaving the city for Jerusalem, they would together raise a cry for help as strong and persistent as they could. They had no friends to intercede for them. Their only hope was their appeal to Jesus Himself.

Let us now turn to Matthew for the conclusion of the story. Matt. 20:29-31. Matthew was the only eye witness who has reported this incident for us.

"And as they departed from Jericho, a great multitude followed Him. And, behold, two blind men, sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David. And the multitude rebuked them because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David. And Jesus stood still, and called them, and said, What will ye that I should do unto you? They say unto Him, Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed Him."

Looking at the story thus presented there is no serious perplexity or confusion about it. We see now how Luke mentions only one blind man, and perhaps also why Mark mentions only one. But it is made very plain to us why Matthew, who was present, tells us there were two blind men, and that the miracle

was performed as Jesus was leaving Jericho for Jerusalem.

This explanation shows us also why in all the three accounts there is so much sameness in the appeal that was made to Jesus, and in the answer and act of Jesus, as well as the action of the crowd in the three different stories, for in reality there was only one case of restoring sight near Jericho. And all three stories help us to understand what actually took place.

But it may be claimed that Luke, at any rate, was wide of the mark, for, according to his story, Jesus actually healed the man who first appealed to Him, on the eastern side of Jericho.

In reply we may say, *not necessarily*. There is a figure of speech called prolepsis which is an anticipation of what took place. Having mentioned a particular event a writer may go forward and tell how it ended though other things may have occurred before the event was concluded.

Luke is here perhaps two miles off absolute accuracy as to place, in this story, and two hours off accuracy as to time, but that is not a blunder that was discredit any one!

We are indebted for this explanation to the happy tact of Bengel, the great European scholar.

* * *

He Smiled

In Robert Louis Stevenson's story of a storm, he describes a ship caught off a rocky coast threatening death to all on board. When terror among the people was at its worst, one man, more daring than the rest, making the perilous passage to the pilot house, saw the pilot lashed to his post, with his hands on the wheel and turning the ship little by little into the open sea. When he beheld the ghastly white, terror-stricken face of the man, he smiled, and the man rushed to the deck below, shouting: "I have seen the face of the pilot, and he smiled. All is well." A sight of that smiling face averted a panic and converted despair into hope. So a sight of the Face of Christ averts a panic in life, and fills the soul with peace and hope. Therefore, to see God's face in Christ is to be at peace. "As chaos became order and beauty under the wings of the Spirit of God, and as the troubled waves of Galilee sank into calm beneath the Saviour's feet," so there can be no disquietude in his presence, beholding his face, sharing his favor.

Sacrificial Service

By Lawrence Keister, D.D., Scottdale, Pennsylvania



JESUS came not to be ministered unto but to minister and to give his life a ransom. He offers sacrificial service because nothing less would meet our need. He changes our program of life and the change is complete in order to be real and effective. Worthy of honor and service he makes no claim from the human point of view because he wants men to adopt his attitude of mind and his principle of action. If he is to help men he must minister to them, he must give his life, which is sinless, in order that they may give their sinful life to him who offers salvation.

Sacrificial service may have an ominous sound to some. It means the sacrifice of self and not merely a lamb or dove or some earthly possession. It relates us to Christ in spirit and principle. It is Christian and when we consider carefully we are convinced that there is no better kind of service. Handing a beggar a piece of money may be nothing more than the price we are willing to pay to get him out of our sight. The true Samaritan takes a personal interest in the one he befriends. He has a part in the service he renders. He never hires it all done if he can do any part himself. The only worthy parentage includes the limitation and even sacrifice of self in the interest of a new life. It embraces toil and danger and suffering.

The young man who earnestly seeks an education has chosen to forego pleasures otherwise permissible. The young woman who resolves to **train** her voice must resolve to restrain her appetite. Doctors, lawyers, clergymen never attain excellence without great labor and real self-restraint in the interest of the chosen calling. In short, anyone who proposes to minister must follow the principle laid down by our Lord.

The citizen becomes a patriot when his country is assailed and pledges his honor, his property, and his life in its defense. And shall not the citizens of God's Kingdom on earth render sacrificial service, just such as our Lord offered from the first? If this kingdom is not to change in principle and purpose; if it is not to lose its character and adopt the commercial principle; if it is not to forfeit its life and perish from the earth, then its advocates must maintain the position of its Founder. No revision downward will enable them to lift humanity upward.

Paul exhorts Christian people to present their bodies a living sacrifice, which is perfectly reasonable in view of God's mercy and in view of the transformation of mind which follows. Only living Christians can represent the living Christ and appeal to dying men. They alone can speak so that men can hear the voice of the Son of God and live. They alone prove and approve the will of God for they alone act in the confidence that there is nothing better.

Christians must go to the center. They must believe when they pray "thy will be done on earth as it is in heaven." They must respond to God in obedience and breathe the very atmosphere of heaven which is charged with the ozone of love. The will of God must regulate their wills for it is the law of his kingdom. Paul was an apostle by the will of God, divinely commissioned as every minister of the Gospel ought to be and every layman in his place and according to his ability. Why should Christian people continue to complain of men who disregard God and even bow him out of his world when they themselves fail to note his presence and obey his revealed will?

Half-service issues from half devotion. Lukewarmness has been condemned. Even good works may be done by men who are evil at heart. Jesus sets us right. This is the work of God that ye believe on him whom he hath sent. Our first duty is to relate ourselves to Christ as the one source of spiritual life. He always did that which was pleasing to God the Father. His prayer was "not my will but thine be done" and shall his followers deliberately fall short of his prayer and practice and assume a different attitude?

Supreme devotion and sacrificial service cost like other things of value, but not more than they are worth. Paul suffered the loss of all things in order to accept Christ and preach his gospel. Service and salvation are always associated with suffering. Like Christ we are in an unwilling world, a world that has a way of its own and a world that wants its own way. Our Lord interfered with the way of the world and if Christian people stand by him they cannot compromise with sin. They are not at liberty to sacrifice truth on the altar of error for the sake of peace, but are called to sacrifice their own comfort

convenience, their own pleasure and profit for the cause of human redemption.

There is a standard of life and service before which the Christian cannot safely defend. A defective Christian is disappointing to himself and misleading to others. He is not heroic as he might be and not helpful as he would be. His failure crouches at his own door. It cannot be charged up to our Lord whose provision covers his utmost need. Christ invites men to be Christian through and through and also to devote themselves to the service of others. He is the altruist of all ages. He proves that the soul outweighs the world, that a man can do one thing but not two that are opposites, and that men make their choice in things spiritual.


Our Lord gave himself freely, fully, cheerfully in a life of service and suffering. Though he was rich yet for our sakes he became poor, that we through his poverty might become

rich. His purpose was to save men; his mission to change their conception of life, to reconstitute their character, to reunite them in the kingdom of God. Nothing less than his own personal ministry in sacrificial service could accomplish this end and Christian people are called upon to fill up the measure of his sufferings.

Jesus estimated his task and then completed it. He gave himself and his followers must do likewise in order that his work may prosper in their hands. If it is easier to give themselves to the organized body we call the Church, it is less effective. If they prefer to give their lives in their own way, they will discover that there is only one foundation for service as well as for salvation and that the service which brings salvation must not lose salvation en route. Be thou faithful unto death for this faithfulness honors Christ, wins men to him and brings the crown of life as the promised reward of sacrificial service.

Miserly Thinkers

By Christopher G. Hazard, D.D., Catskill, New York

 MISER is a miserable man. With supplies enough at hand for comfort and usefulness, he prefers to live in squalor and selfishness. His one thought is accumulation. His one dread is spending. After awhile he lies amid his wealth, grasping, anxious, and alone with wretchedness. Could he have come within a day of possessing all the money in the world he would still have been in the same case. Could he have become "monarch of all that he surveyed" he would still have had an avaricious and insatiable hunger, he would still have come short of having enough, he would have desired to clutch the stars, he would have thirsted to pour out the clouds upon his unquenchable thirst. Miserliness has the appetite of the grave, the thirst of a drunkard.

All this is analogous to the character and course of such thinkers as those who are "ever learning, but never coming to a knowledge of the truth." They would, in the service of that spirit of analysis that has been called "the bad angel of our age," resolve creation into its original elements and forget to use it in the hope of possessing all of its secrets first. They suffer from a psychosis, or disease of the mind, that welds them to psychology, psycho-analysis, psycho-therapy and Freudian complexes. Con-

vinced that the intellect can find out the Almighty to perfection, get acquainted with humanity completely, discover all the ways of inscrutable wisdom, and search out all the particulars of history they canvass creation, entirely absorbed in the acquisition of knowledge and the pursuit of wisdom. For every theological question they must have an answer, for information they must endeavor to explore our subconsciousness; disregarding the sufficient declarations of God concerning himself and his universe, and despising the large and majestic utterances of the Holy Scriptures as they give the outlines of the mountain ranges of infinite truth, they must have a complete bill of particulars, ranging from atoms to stars, concerning the divine nature, human origin and character, history and literature, the composition of worlds and the last analysis of all natural forces. They expire at last amid a collection of volumes already dusty with neglect and doomed to the contradiction and the waste basket of the next philosopher, as defeated and as wretched as the miser who sells his soul for a mess of money.

Let us not appear to discourage the thrifty and prudent provision of that material good wherewith God has blessed the world and life, and let us not forget that the honorable and glorious works of God are sought out by all

those who in the love of wisdom and progress have pleasure therein. Here are valuable and necessary virtues for both the history of time and that of eternity. Labor and thought are the motive powers of all material, social, scientific and religious advance.

But intellect alone is a poor telescope and a weak microscope. One could understand all mysteries and all knowledge and yet be an ignoramus, crying out with ancient Agur "I have wearied myself, O God, I have wearied myself, O God, and am consumed: . . . for I have not learned wisdom, neither have I the knowledge of the Holy One, what is his name, and what is his son's name, if thou knowest?" How much more defeated is the loveless thinker whose mind has shattered itself upon problems insoluble not only to his limited intelligence, but beyond the reach of all the concentrated acumen of humanity!

For a veil is hung over the entrance to per-

fect knowledge, and faith must receive what made to pass understanding, and love that uses what it knows as fast as it gets it is the secret of knowing more. The intellect alone strives to push aside the veil that hides things that belong to God; it tries to do without that faith which is the secret of possibility. It forgets to be righteous; it amounts to nothing. Its theoretical inventions are glittering falsity and shallow assumptions. Its wisdom is foolishness.

To obedient faith are the treasures of wisdom and knowledge that are hid in Christ revealed.

Unbelief and unrighteousness scan God's works in vain.

They beggar science, ruin the Bible, degrade Christ, uproot Christianity and serve Satan, wherever and whenever they can gather their thoughts together.

Is Bible Reading Dangerous?



MAN who had not looked into a Bible for twenty years found himself one evening in a New York hotel without literature, and his eye fell on a copy placed in the room by the New York Bible Society. He casually opened it, at the Book of Esther. He says that the story of "corrupt and sensual intrigues" shocked him,—perhaps in contrast with the driven snow of modern fiction! As he read on he was convinced that "these demoralizing tales" were a real peril, especially to the masses. And he published, in a magazine called *The American Mercury*, an article entitled "The Reflections of a Bible Reader." It appeared last spring, as by "the well-known poet" Mr. Ficke. It seems unthinkable that such an article could be seriously offered to the American public; but such is the case.

The Soviet Utopians are forbidding the Bible because they esteem it an opiate, deadening the spirit of revolt. Mr. Ficke thinks of it as Indian hemp, inflaming imaginations. He fears lest its readers run amuck. He wonders if "the prosperous gentlemen who so eagerly subscribe great sums of money to Bible societies have fully appreciated the possible effect of impressing sanguinary tales on simple minds." He pictures one such hiding in terror under his bed while on the surging streets outside a howling mob [of Bible readers!] batters at his door. "We shall yet regret the day when we so recklessly urged an old world

barbarism upon the ignorant and superstitious hordes who come to America." The reference is to the distribution of Scriptures at Ellis Island.

So, while magnanimously allowing that the Bible should not be altogether suppressed he insists that its reading should be "quietly discouraged" and that "the ingenuity of our intellectual leaders" should be directed toward that end.

"A few decades of intelligent co-operation among educators, publicists, writers, and the clergy could greatly diminish its circulation and might happily result in leaving it stranded in the backwaters of Western life. I would not prohibit the reading of the Bible, but would bend every effort toward putting it into the same class as such little read books as the *Iliad* and the *Koran*. It would be readily available for the scholar, but would not be likely to exert much pernicious influence on the man in the street. The decision to treat the Gospels in this manner was arrived at by a very wise religious organization a long time ago; one must view with admiration the sagacity of the Catholic Church in its long effort to keep the Bible out of the hands of the laity."

Even the New Testament should be jettisoned, for it is unable to neutralize the harmful effects of the Old Testament; and "the Bible as a whole cannot be regarded as anything but a vicious book. When one reads with unprejudiced eyes one sees mirrored in

sely the kind of events whose recital one pores when one sees them daily in the front pages of our worst class of newspapers."

There is paradox to the *n*th power. "They loved Paul Mercury because he was the chief speaker," but the apostle declined the title. The young pagans of New York have now a new piece; a Mercury to their liking, voluble and weighty. Their "well-known poet" has been as far as old Abner Kneeland of Boston, 185, who after reading some plain-spoken Testament story to his little company of "fidels" would melodramatically throw the massive volume across the stage in public disavowal.

Is "a raging mob of Bible readers" conceivable? Is it not generally felt that that which saves the English revolutionary movement from degenerating to "the red fool-fury of the Seine" and its Moscow imitations is the Biblical background of English education? The Bible has made the Hendersons and Clynes and MacDonalds as different from the Trotskys and Tchitcherins as watch-dogs from wolves. The Old Testament indeed incited the Puritans to belligerency, but it is a belligerency which shed no warmer blood than that of stone saints on cathedral pinnacles. It led the German Anabaptists to revolt against insufferable economic oppressions, and who shall not say that that was its glory rather than its shame! And even here there were as many "staffmen" as "sword-men," men who preferred passively to endure rather than forcibly to protest. The Bible is a book of peace even though it recounts battles, as it is a book of purity while picturing human frailty. The only socialist communities which have ever succeeded are those of peace-loving Mennonites and kindred sects among whom the Bible has been honored, read, and followed. All others of a non-religious or anti-religious type have broken down by quarrels and bickerings and passed out of existence.

That Bible-reading has stirred to mob outbreaks is, and is likely to be, the last possible word of affront to the obvious. Yet equally absurd is the Bolshevik idea that it is a spiritual laudandum. On the contrary, it awakens people. It awakens individual consciences sunk in sin and spiritual lethargy; it awakens communities, nations, even continents.

It is the merest commonplace to say that most of the languages of the earth have been set and fixed in the mould of Biblical translation. It is the basis of great literatures (the vast of its glories),—German as well as Eng-

lish. It is a noticeable fact that even today in Germany there is a marked difference in style between authors of Protestant (or Bible-reading) and Roman Catholic origin. "In the easy and fluent language of the former," says Professor Dobschuetz, "we see the influence of Luther's Bible, whereas the latter often shows a certain stiffness and provincialism." And by creating written language it fixes corporate national life.

More than that, its reading gives the essential spirit to nations. It is not because English and Scotch and Scandinavians are "Nordics" that they make desirable immigrants, but because their minds and consciences have been shaped by the Bible. A writer in *Il Mezzogiorno*, of Naples, has recently said of Italian immigration to America: "There are forces and motives which our mentality understands with difficulty, but which have no little weight with the decisions of the Great Republic. These are of a spiritual nature," and he goes on to show how little desirable are people bred without Biblical culture to nations which are.

The Bible is the spring of mysticism and sanctification. No real saints are developed without its study. When you find in Romanism, for example, genuine saints in contradistinction to the morbid and baroque ones, men and women like Fénelon, Madame Guyon, Savonarola, Pascal, Père Gratry, Henri Perreyve, you will invariably find them Bible readers. How many hundreds of millions down through the centuries have fed their inner life on the Scripture! In an old German Bible a great grandfather marked what touched the sin of his heart with black ink; what inspired him to good, in blue; what comforted him in sorrow, in red; what promised him the grace of God in eternity, in gold. Is there any other book in all human literature which has been, or can be, used in this way?

The Bible is an imperishable book. In 303 A. D. Diocletian, the autocrat of the whole known world, ordered all Bibles burnt. But Christians who surrendered them were cast out of church membership and never granted readmittance. To be ordained by a bishop suspected of having given up his church's copy was considered a disgrace, and no ordination. Have the devotees of any literature or any philosophy ever shown the devotion of these early Christians who, defying the decree and gathering for Bible reading, were carried out to most terrible tortures? Have they for any book of any sort, character, or purpose ever

given up home and property as the Waldensian *Humili* and the English Lollards, facing stake and dungeon for its colportage? The modern world rests on the Bible which these people saved from its medieval enemy. Without it we should all be under the yoke of Rome as tens of millions still are. The hostile modern world has indeed put it through a critical furnace heated seven times, subjected it to a scrutiny of ingenuity and hate such as no other book has ever encountered, yet it can still say in the words of the old Huguenot motto,

*Plus a me frapper on s'amuse,
Tant plus de marteaux on y use*

(The more with striking me, themselves they amuse,
The more sledge hammers with their blows they'll lose.)

There are wits who offer to make puns on any word, poets who will rhyme any syllable. Also sophists who are proud to take the cudgels in defense of any preposterous statement. Is Mr. Ficke one of these? Perhaps; and yet one would prefer to think of him as fending an uneasy conscience rather than merely playing the contortionist in Paradox Circus. Perhaps he read more than he tells, that night in the quiet room. Perhaps in turning the pages he may have seen the name of Christ and become interested in Christ's gracious ministries and Christ's gracious words. He may have become conscious of a gentle compulsion, curiously new; have felt the strange penetrating power of eyes unseen but very real. How natural that uneasiness should try to justify itself in the customary way. At the bottom of unbelief is far more often an inner conflict than an intellectual difficulty.

The Bible is no Koran or Mahabharata. It is a frame in which is set the face of the Saviour of the world. "The words that I speak unto you, they are spirit and they are life." Would that Mr. Ficke might enter into an apprehension of the truth of these words and find that life which as the apostle says, "is life indeed"!—*S. S. Times*.

* * *

Hallowed Memories

There are hallowed memories in every normal life. They connect us with the past, and bring again voices, and faces, and scenes that once were to us the wine of life itself. There are the memories of a mother's face, a father's counsel, a song that once quivered on lips now silent. There are memories of graves,

and deathbeds, and fond farewells. They all are hallowed memories. There are our memories of the struggle of the soul when last it came to see the light and hear the voice of pardoning love. The memories of the church with her songs of inspiration; of times when heaven came down to greet the earth and mercy sat full of joy and glory upon the altars of Zion. Memories of the moments when temptation came upon us, and we cried for the passing away of the cup, but at last lay weary and exhausted upon the bosom of Christ and said to Him: "Not my will, but Thine be done." Home memories, soul memories, how hallowed they are! Some of them have been long with us, and some of them are of but yesterday, but among our treasures they hold a high place and no merchant with goodliest pearls could buy them from us.

Even the bitterest experiences of life are often in the end transmuted into golden memories. When death came into the home, the thought of the loved one filled us with the agony of grief. The object, or the sound that reminded us of them broke down our gates and let pour the flood of tears. But with the years, the memory has become so soft and sweet. The mother tenderly caresses the toy of her departed child, and her memory brings back again the dear form. She hears again its foot upon the stair, and there is chastened joy in the memory of that which once filled her with inconsolable sorrow. The heaven memory will do that for us, and we shall recall the sorrows of earth only to rejoice in the fact that "earth has no sorrow that heaven cannot heal."

* * *

Christ is the conscience of the Christian man's conscience, who, by His voice in the hearts that wait upon Him, says, "Do this, and they do it. It is when He is in our spirit that our estimate of ourselves is set right, and that we hear the voice saying, "This is the way, walk ye in it;" and not merely do we hear the voice, but we get help to our feet in running in the way of His commandment with enlarged and confirmed hearts. Brethren! for the discovery of our faults, which we sought all too long for, and for the conquest of these discovered faults, which, if we are Christians, we do long for, our confidence is in Him.—*Alexander Maclaren*.

THE SANCTUARY

Zeal in God's Service

By Bishop H. C. Morrison, D.D., Leesburg, Florida

The zeal of thine house hath eaten me up.—John 2:17.

ZEAL is sometimes hot, always warm, never cold. Enthusiasm is a form of zeal. The word comes from the old language, "*en theos*," meaning inspired of the gods. It is a heart fire, kindled by a power above ourselves, and out of this fire in the heart come the most potent endeavors and greatest achievements. A certain idea comes into the mind, takes possession of it, dominates it, and the soul is thereafter filled with it. This soul-domination is the backbone of all great and successful endeavor. Almost every great invention, or discovery, that has blessed the ages was born out of the fires of enthusiasm.

There must be warmth before there can be life. Icebergs produce no offspring; and coldness is death, in the spiritual as well as in the natural world. You cannot hatch a bird without warmth; neither can you hatch an enterprise that will bless the race unless you have the warmth of enthusiasm.

The Hobbyist.—When a certain idea takes hold of a man, that in place of his having the idea, the idea has him; we call him a "hobbyist." His whole being drifts into that channel; and whether he thinks, talks, reads or writes; all is in the tide and tenor of the all-consuming idea. And the world has never had a sort of intuitive distaste for the man of one idea.

If it be a worldly hobby, the world will not take hold of it until the man by force of genius and heart-fire, drives it to success, and makes it a necessity to the world; then they will build him a monument.

The hobbyists are the men to whom the world is most indebted today. The discoveries, inventions, and reformations, have been, in all history, the work of these mono-maniacs. Man is in the image of God; but he is not a god. He is but a feeble creature with limited powers; hence he has need to concentrate those powers; fire them with an inward enthusiasm, and drive—like an engine through obstacles—to success. He must transfer his individuality to the enterprise before him; invest himself in it; insomuch that he lives, moves, and has his

being in that one thing. So that when you see him coming, you begin to think and feel the force of his enterprise. Even a humbug will go when it has a man in it.

The Success of Such Men.—Almost every man who has made an important addition to scientific discovery has first passed a period of persistent one-ideaism. Years of thought, experiment, and expense, before reaching success. Grand successes do not leap from the brain instantaneously—like Minerva from the brain of Jupiter—but every great discovery has to make its way against public prejudice, and oftentimes against persecution.

The discovery of America was the work of a hobbyist. We are told that "some bits of wood and fragments of trees floated across the Atlantic;" and this, with other causes, inspired the young Italian with the idea of a "new world." The idea took possession of him; he lived in it, communed with it, gave himself to it. He went from court to court seeking in vain for sympathy and assistance; only to be mocked as a madman; until after years of effort he enlisted the aid of Ferdinand and Isabella; and with a small fleet he set sail for the world unknown, and was regarded as the prince of fanatics. But our own America was the result of that man's madness.

Our civil liberty is the result of enthusiasm. The patriotism of Washington and the revolutionary fathers took that form. The one idea of American liberty consumed them. They lost themselves in this one aim—and to some they seemed as madmen—against such odds and under such circumstances, it seemed little short of madness.

Had they entered the field with any thought of self, they had never succeeded. Self is a cumbrous thing, and we cannot take care of it in any worthy enterprise. With no regard for self, and lost to everything but the one aim for freedom, they won the war, and our heritage today is the fruit of their enthusiasm.

And who knows but the present world-war may be the means of liberating our people from the bondage of *self*, which is little better than bondage to Prussian tyranny. Prosperity

has only made us the more selfish, until the greed of gain has well-nigh devoured our nation. Better than the liberty won by the revolutionary fathers, if this war shall only cause us, as a nation, to get free from selfishness and think once more of God.

The Grand Men of the Bible were One-idea Men.—Noah rode a hobby for 120 years. And to the men of his time he was an illustrious fanatic. To go up, as he did, among the mountains of Assyria and begin to build a boat. And such a boat it was, with such enormous dimensions, and as far as that was from water. To employ the men, consume the time, and expend the labor and the means that he did; it was no matter of surprise that he should be the butt of ridicule. But after all, his hobby saved his family and perpetuated his race; and we stand today somewhat indebted to him and his hobby.

The men who heard his preaching and helped to build the ark doubtless thought the whole thing preposterous. The idea of a flood was absurd. There never had been such a thing in the history of the world. Besides, God was too good to destroy them and their wives and little ones in one general destruction. And they never did believe it until the "heavens opened, and the great deep was broken up."

And there are many now, who think of our preaching much as the ark-builders did of the preaching of Noah. They do not believe all the nonsense about "a hell" and "everlasting punishment." God is too good for that. And some I fear never will believe the truth, until—like Noah's workmen—they feel the foundations bursting up and the wrath of God descending upon them.

Jesus Christ Was of that Class.—He was consumed by one idea and aim; and that was "To do the will of his Father in heaven." This was his "meat and drink." This great idea took possession of him in his childhood; insomuch that he did what seemed strange in a child: forgot his parents for a time; and when upbraided by them, he said, "Wist ye not that I must be about my Father's business?" All the forces of his social powers were turned in this direction. Whether by the wayside, the seaside, the mountain-side, or at the table; all his teachings had a heavenward tendency; insomuch that to be present with him, was to be brought nearer to God. Whole weeks in fasting—whole nights in prayer—sometimes "forgetting to take bread"—and even his kindred, who knew him best, came to believe him deranged and "desired to take

him in charge." To glorify his Father and save our fallen race, was his *one aim*. And he merged himself in that aim. He gave up his own will. "Father, not mine; but thy will be done." Yea more! He gave his life—"dying for our sins according to the scriptures." His zeal consumed him, and with a meaning which the human mind cannot reach he could say "The zeal of thine house hath eaten me up."

The two Pictures.—Behold the two pictures. Noah building the ark in the mountains, and Jesus dying on the cross. Turn on the light of infidelity, and you see in the one a lunatic building a monument to his lunacy; and in the other, we see the frenzy of fanaticism yielding itself to death.

Turn on the light of revelation; and we see in the one, the foresight of faith preparing for peril; and in the other, the matchlessness of love, being pierced unto death, that the love might live.

Thus we see that the men who have blessed mankind, and the God-man who redeemed it, have been men of *one aim*, and themselves consumed in that aim.

To be a Christian is to have one dominating Idea.—Like St. Paul, to "Count all things but loss, for the excellency of the knowledge of Christ," and to "Glory only in the cross of Christ." Our salvation depends upon this. No earthly enterprise is driven to success in a lukewarm and half-hearted way. You never knew a half-determined man to succeed. The aim, if accomplished, has to have the man in it.

So with the heavenly undertakings. Redemption was a success because it had the God-man in it; soul, body, and life. And personal salvation with us, is a success only when we are consumed by it. We are to be "A living sacrifice, holy, and then acceptable." And the effort to serve God, and affiliate with the world at the same time, is but a veiled pretense, and the veil so thin that the world can see through it and detect the deception.

Religion is *all or nothing*. It means detachment from the world; it means self-denial; it means bearing the cross; it means following Christ. If this is not what it means, then it is a fraud and should be abandoned.

Religion is never Second.—God never takes a second place. The first Commandment says, "Thou shalt have no other gods before me." Allow us to be plain with you, and to tell you that, if your religion is genuine, then God is *first* with you in everything. We prefer to be criticised for great plainness now, rather than be hated in eternity for weakness and

to "declare the whole counsel of God." You cannot reach heaven unless you journey that way. God must be in your last thoughts at night when you sink into sleep, in your first thoughts with the opening morning. He must be in your "lying down" in your rising up."

When you come into any new possession, the thought must be, "How shall I cause it to promote the glory of God?" When a new acquaintance is formed, the question must be, "How can I be a blessing to that new acquaintance?" Shall my association be of no benefit? And while we cannot be always talking of God; yet we can have the life so envisioned that everything shall begin and end with a view to his honor. Nothing is to pause, arrest, or end in self; but the life-train is to move on through to the one grand terminal, *the glory of God*.

My Brother. Are you running your life-train on this plan? Is it numbered, timed, scheduled, and under way for this destination? Is it known along the line that yours is a through train, a lightning train at that, that makes no needless stops? If this is so, you will find the way pretty clear. It is wonderful how things give the track and get out of the way of such trains.

But if yours is a "freight-train," loaded down with the things of the world; then it will be slow going; and such trains hardly ever get in on time. Or if yours is a miserable little "accommodation" affair, that doesn't know whether it is going through or not; and has to give the track for everything, and stops at every race-track and theater on the run; and at every platform where the devil may chance to wave a flag; then it is pretty certain you will not be in on time; but will find when you arrive, that "The Master has already risen up and shut the door."

Zeal for God shall eat us up.—If there ever was a time when zeal was more needed than theories or science, this is the time. When the world is bleeding to death, and souls going by the million to the bar of God. *Zeal—burning zeal!*—is the need of this awful and unprecedented period!

Fire applied with force to cold steel, will soon so infuse itself that the steel itself will become a glowing lump of fire, even white with intensity of heat. The fire has eaten it up; converted it into fire. And that steel, which was before so cold, now sets everything on fire that comes within its touch.

That is what it is to be "eaten up with zeal

for God." To have the soul so infused with the heavenly fire that it becomes itself a great glowing fire. No longer a cold and lifeless thing; but a living, glowing, burning force; infusing its heat through the home, the church, and society, warming every other spirit with which it comes in touch. Then we would be living fires, radiating light and heat. Our prayers would have life; our experience would be warm; and our words hot and startling. A cold church would then thaw into life; the indifference would melt and drip, as snow from the roof, when the room was heated on the inside. But we can never get warm bread out of a cold stove; nor can we ever hear warm words, and warm prayers, out of cold hearts. God speed the day, when all the members of His church can give their experience in the words of the text, "The zeal of thine house hath eaten me up!"

* * *

Heaven

The history of the Church shows how dangerous it has been to deprive Jesus of his humanity. It has been as fatal to Christianity as to deprive him of his divinity. The same may be said about the Christian's heaven. It is possible to have too many harps and too much hymn singing in heaven. Rows of saints kneeling in perpetual adoration do not, as a continuous occupation through eternity, appeal to most people. Heaven to attract must be attractive. We confess that certain hymns and teachings about heaven have left much to be desired. Heaven must be presented as exceeding all that we can desire; it must not be painted as something which we can not imagine ourselves desiring. May it not be that here is the explanation why the Christian doctrine of immortality has not gripped the imagination of the modern world?

In spite of the doctrine of the Incarnation, there has been always among Christians a tendency to make God, heaven and the Church inhuman. To some people human matters are unhallowed. More people, we believe, will want to go to church if they are taught to meet a human God there and to act like human beings in his presence, and more people will want to go to heaven, if heaven is described in the churches as a desirable place to live in.—*Churchman*.

* * *

He who prays rises from prayer a better man.—*George Meredith*.

FLASHLIGHTS

By Edwin Whittier Caswell, D.D., Middletown, Delaware

CHRISTIAN MAGNANIMITY—Acts 20: 32

We associate intellectual strength and untiring energy with the great apostle, and are apt to forget his tender love and yearning for the welfare of his converts. His was one of the tenderest hearts that ever beat. It was not only a warm heart but a tender heart, with intense affections, lively emotions, and quick tears. He had willingly given up the right to lead about with him a sister or wife, because he desired the utmost liberty for the proclamation of his message; but the very loneliness of his life made him more open to the sacred ties that bound him to his disciples.

Think of the large number of brethren and sisters enumerated by name at the end of most of his epistles, and greeted with special messages, which are precisely adapted to character and need. His love was warmly and nobly reciprocated by a Priscilla and Aquilla who had risked their lives for him, by an Andronicus and a Julia who had shared his prison, by a Persis and a Rufus! And what better could they do, at that supreme hour, than part in God? He handed back the charge of the flock to the Great Shepherd himself. He knew how much grace would be needed, but never doubted that it would be forthcoming. And there he left it!

CHEERFULNESS—Matthew 9: 2

It has always seemed strange to me that so much lugubriousness has crept into religion, when the central message of Jesus was glad tidings, love, and peace and goodwill to men. The entire Gospel seems to be in line with Solomon's word: "He that is of a cheerful heart hath a continual feast." Certainly, in the ministry of the Master a train of light was always left behind him; and this light was never more apparent than among the people, like this palsied sick man who was bidden to be cheerful because his sins were forgiven. Should the Christian with a similar experience in these days of advanced privileges be less gladsome?

It is a fact, however, that even to speak of religion and Christian experience in certain gatherings will cause persons to lower their voices and look dismal and solemn. The sub-

ject is taken up with bated breath, as though one were talking about sorrow and death and "the worm that dieth not." I rather agree with Robert Louis Stevenson, who said that he liked the literature of the Bible because "it is a cheerful book; it is our little pipin' theologies, tracts, and sermons," he adds, "that are dull and dowie."

The Bible is always reminding people that they have wings, if they would only use them. It is talking to us continually of the privilege of praising the Lord, of forgiven sin, and of "songs in the night." A man on shipboard on the Indian seas told me that he had been lifted out of despair black as night by finding in the Bible the hopeful verse, "Though your sin be as scarlet, they shall be white as snow."

Jesus is the "Man of Sorrows" only to those people who forget that he was continually giving evidence of a deep joyousness which the world could neither give nor take away. Get in the habit of looking in your Bible for its good cheer, for its promises of happiness, and remember that if God has really forgiven your sins, he has asked you to be cheerful.

WHEN OUR PRAYERS LACK FAITH—1 Kings 19: 1

"When he saw that!" If only Elijah had looked higher and seen him who is invisible, he would never have taken the false step of flight. If he had held his ground, dwelling in the secret place of the Most High, and hiding under the shadow of the Almighty, he might have saved his country from the fate that afterward befell it. He missed a chance that never came again. We might have supposed him to be superior to human weakness; but Scripture, with its unswerving veracity, shows us in this incident that he was a man of like passions with ourselves. It is difficult to conceive that the two prayers should have issued from the same lips within a few hours of each other—that on Carmel's summit and this on the level desert sands. Let this lesson at least be deeply learnt—that we must not turn our eyes from the face of Christ to regard the difficulties and opposition that threaten us.

This prayer was not answered in the manner wished. Had it been, there would have been no chariot and horses of fire to transport

home. When we see everything in the light of heaven, we shall perhaps thank as much for the prayers that were unanswered as for those that were. He does not answer the prayers extorted from us in fits of physical exhaustion, nervous collapse, momentary failure of our faith. At least they are not answered in the letter, though they are in the spirit. His angel comes twice with nourishment and sleep, which fit us to rest again the storm and make our way to the harbor, with its still small voice.* This is the true response to the cry of pessimism and despair.—*F. B. Meyer, D.D.*

TALKING AND WALKING—Romans 6: 4

Perhaps I can best express the purpose of this meditation by reminding my readers of the fable of the young bear who was puzzled to know how to walk. "Shall I," said he to his old she-bear, "shall I move my right paw forward or my left, or my two front paws together, or the two hind ones, or all four at once, or how?" "Leave off thinking and walk," grunted the old bear.

There are some people who will talk religious difficulties day and night. They want to know how to pray. They wonder how they are to love their neighbor. They are very eager to learn how to trust God. And they are full of eagerness as to how to help their fellow men. And there are other talkers who are concerned about rank and priority in the list of duties. Are they to do this first or the other? Should contemplation or action be the first interest, or should the two move together? I think talkers of these kinds, and perhaps of many other sorts, were in the apostolic Church, for the apostle Paul puts such startling emphasis on the necessity of walking. He seems to say to his readers, and to say it again and again, "Stop talking and begin walking! How are you to do things? Just do them! Step out and get them done."

Let me recall some of the ways in which this counsel is given. Here is one. "Walk in love." It is so easy to talk about love. I think it is still easier to sing about it. And it makes us feel quite earnest when we inquire about it and ask what love would do along this road or on that road. And the apostle's answer to much of this talking is that we just begin walking. "Walk in love." Set out and do it, and do not spend in needless questioning the strength which ought to be used in faithful service. Just begin to love, and like the anxious young bear you will find that

all your difficulties about how to do it are immediately over.

Here is another piece of apostolic counsel: "Walk in truth." Perhaps some of those early disciples were more inclined to be theologians than saints, for theology can be divorced from piety. We can be eagerly interested in a theory and only very indifferently concerned about the life. We are to walk in truth, and in our walk the truth will have its finest witness.

It is by walking that most of our theoretical difficulties are to be solved. Walking settles a heap of questions. "It came to pass that, as he was going, he received his sight." We walk away from a crowd of needless embarrassments which always trouble the folk who are everlastingly waiting to know how to do things and never get them done. It is the life which is the light of men.

"HEAVENLY VISIONS"—Acts 26: 19

Thrice unhappy are they who have never had a heavenly vision, *i.e.*, a vision of something higher and better than the life they have been leading. It may have come in a sermon, a biography, a holy life, a face, a deathbed scene illuminated with the light of another world. How it shamed, rebuked, cast down with infinite regret, then raised to a new hope and determination!

Thank God for these heavenly visions that chasten, purify, energize us! But remember that they are fugitive. Shakespeare speaks of "the shapeless fabric" of a vision. Everything depends on how we treat them. Every photographer knows that the picture which has been caught on the sensitive plate will soon disappear, unless in a dark chamber it is passed through the solutions that make it permanent; and what is true of the fading impression of the face or landscape is still more so of the heavenly visions that break in on the dull monotony or sinful madness of our lives. We can keep them only in so far as we obey them. If we delay, or refuse for but an hour, they die away, never to return.

Act, act, in the living present. Do not disobey! And remember that procrastination is the practical equivalent to disobedience. It may be at a great cost to you, as it was to the apostle, to uproot yourself from old associations and habits; but in the retrospect of your life you will confess that you were amply repaid.—*F. B. Meyer, D.D.*

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

March is the third month that the sun has been coming north; and for three months more we shall be getting more and more light. Christ is the Sun of Righteousness; and it is possible for us to receive more and more spiritual light in perpetuity through the indwelling of the Holy Spirit. Let this be our ambition. "Covet earnestly the best gifts."

The Agent in the New Birth

John 3:1-17

"Except one be born of water and the Spirit he cannot enter into the Kingdom of God." "Water and the Spirit" is a Hebraism, referring to the symbolism of water in baptism. It means the cleansing of the Spirit. The new life of the spirit purifies and vitalizes the immortal nature, as the physical life vitalizes the earthy nature. As the Holy Spirit came upon Mary and the power of the Most High overshadowed her; so with a different purpose the Most High by His Holy Spirit overshadows man, and a new life is born within the soul.

We need not expect to know how the Spirit works this marvelous change. We cannot understand the way of the wind, much less that of the Holy Spirit. After we are born we know we exist by our own consciousness.

"Hereby we know that we abide in Him and He in us because He hath given us of His Spirit" (John 4:13). "As many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). The tides of the Spirit sweep over our soul, and are more than the breezes of intellect. We feel the swayings of an unseen power, as real as the wind, as real as the pure, mighty passion of divine love. We know that we are Christ's, not by any past and thrilling experience, but by the ever-present spirit of our life, controlling thought and will, love and life.

In the creation of the world the Spirit of God brooded over the face of the dark, chaotic waters, until all the confusion and strife became order and co-operation. So the Spirit of God brooded over the riot of our turbulent nature; and we awaked to order and peace and beautiful possibilities. All praise to the Agent of this wonderful transformation.

Born of the Spirit our life is spiritual. Those born only of the flesh are of the earth earthy, living in the things of earth, spiritually unconscious, dead. Born from above we "serve in newness of life." "Our citizenship is in

Heaven." "The mind of the Spirit is life and peace."

God's Spirit and Ours

Romans 8:1-17

The universal cry of man is after God. Job said, "Oh, that I knew where I might find HIM." Man gropes after him amid the pleasures of the world. He seeks Him in the varied forms of nature. He searches for Him in Science, Philosophy, History and Experience. God is everywhere. He has fashioned all His works with skill divine, and guided with unerring wisdom the music of the spheres, the oratorio of the ages. But the ear of man cannot see Him. The ear of man cannot hear His voice. The reason of man cannot find out the certainty of His unseen presence. The only part of man that can find God and know God is his spirit. "The Spirit Himself beareth witness with our spirit that we are children of God."

Christ has always been accepted by the common people more readily than by the wealthy and the wise. We do not have so much to hoodwink us. We common folk have nothing in which to trust or to boast. We come just as we are. Our spirit is not veiled by intellect, but comes face to face with the Spirit of God. We know Him by our spirit.

The reason so many Christians are careless about the Church and God is because their spiritual life is almost paralyzed by confirmed invalidism, by chronic infirmities. The only restorative is the electric battery of God's Spirit. This means fellowship divine and life eternal.

What is it to be a Christian? It is not merely being orthodox. It is not merely obeying the laws of God. It is not doing penance or deeds of heroism. It is the Spirit of God ruling, and vitalizing our spirit.

The secret of success in life, which is more than happiness, is found in the harmony of our Godward nature with the Spirit of God.

by day Christ saves us from animalism, from selfishness to Christlike-

We have a vision of life's higher things, though darkly; but when death pushes aside the veil of mortal flesh we shall know as we are known.

No man can say that Jesus is Lord but in the Holy Spirit" (1 Cor. 12:3). In Him and all moods was the Spirit of the Omnipotent and Omniscient God. As every part of the body is animated by our spirit; so was every part of His life animated by the Holy Spirit. "I and the Father are one."

The Psychological Point

1 Corinthians 2: 6-16

The scientific spirit is the genius of cultured minds; but many following in the distant wake of science fall into grievous error. It does not ask us to believe in anything contrary to reason, one of His highest gifts to man; but we must believe many things we cannot reason. Science has built up a Jacob's ladder from earth to the unknown, but it cannot reckon with the truth that holds the other end of the ladder firm. The best psychologists say that religion is morality and something more. This is the psychological point to which all thinking minds converge in these transition days.

Some scientific minds have discredited the "new birth." They have accounted for the change of life by saying it is a freak of nature, or the effect of a passing emotion, but it is a permanent fact. They think that heredity and environment are everything in a man's life. But there is an influence powerful enough to free man. The heredity of the new birth and the environment of God's presence are beyond the data of science, but it is beyond the experience of man. This is man's psychological point.

Change heredity and environment and you change man. This is the Gospel. To save man we must bring him into touch with the living Christ. By words and example show him the wonderful personality of Jesus Christ; and his heart is opened to His love. Then the Spirit enters, and gives the new nature, bringing in the new heredity. God is the Father of our spirit. Then the fellowship of the Spirit is a greater influence than that of the dearest earthly friend. By Him we can triumph over every allurements of the world. Nebbergs sometimes drift against wind and tide because they are deep in the undercurrent.

This is the psychological point of all philanthropy.

The Prodigal Son lost his desire for the swine's food when eating at his Father's table at home. He was disenthralled from the lure of adventure when his heart was filled with love for his Father. In Christ we get the grandest adventure of life, and find satisfying truth and the life eternal. The Spirit of God is more than genius, and more than the world. This is the psychological point of the Church.

God's love follows men into the depths, and finds him. That alone can win man back to himself and to God. The sun follows the water lily into its foul retreat and the result is beauty and sweetness. God's love achieves the miracle of grace. This is God's psychological point. The Holy Spirit brings together man's psychological point and God's. Blessed be human influence. Thrice blessed is influence divine. God reveals His mysteries through the Holy Spirit.

The Hush of the Spirit

Matthew 6: 5-15

Man often fails to make the most of his Godward life because he lets the turmoil and strife of the world into his inner life. God's Spirit is not much to him because he does not hear His voice nor feel His presence. His whole being is preoccupied. A man stepped into a telephone booth in a noisy station. He complained that he could not hear. The operator asked, "Is your door closed?" It was open and the noise outside overwhelmed the message. So Jesus said, "Enter into thine inner chamber and having shut the door pray to thy Father Who is in secret."

In the secret chamber of our home or in the solitudes of nature we may cultivate the ability to hear the Spirit. By listening to good music, by drinking its refined excellence, we can educate our musical ear and heart. By studying lovely pictures, absorbing the features of beauty, we can improve our artistic eye. By the peaceful meditation on sublime and noble truths we foster within our soul the appreciation of the best in man and are changed in spirit into the glory of the highest manhood or loveliest womanhood. So by unruffled fellowship with the Spirit of God we can develop our power to know God. Thus Mary sat at the feet of Jesus.

A few years ago science scoffed at the idea of wireless telegraphy, and did not dream of radio. However the receiving instrument must be in tune with the broadcasting one. By

waiting in quietude upon the Holy Spirit our spirit is attuned to Him. This is the triumph of prayer.

We may have this hush of the Spirit even amid the turmoil of the busy street, and the struggles of active life. Jesus was never deprived of that hush of the Spirit in all His active Ministry. He could always speak with the Father and receive the answer in peace.

Possessed of this hush of the Spirit we may be guided constantly by the Spirit of God. The things we have planned to do if not our best are forgotten. New ideas flash into our mind. New opportunities are opened and new hopes are imparted. "I will instruct thee and teach thee in the way which thou shalt go. I will counsel thee with mine eye upon the" (Psalm 32:8).

LIBRARY TABLE

Reviews of Recent Books

By Professor L. S. Keyser, D.D., Springfield, Ohio

The Aftermath Series: A Symposium of Modern Critical Views of Biblical History and Doctrine. Edited by Bishop Horace M. Du Bose. Publishing House of the M. E. Church, South, Nashville, Tenn.; Dallas, Tex.; Richmond, Va.; San Francisco, Cal. Price, 25 cents each; \$2.50 per dozen.

It is fitting that three new numbers of this valuable series should lead our book list this month. In a previous issue of this journal we have given this series strong endorsement (see the CHAMPION for November, 1924, p. 601). Number 10 is entitled "The Miraculous Birth of our Lord," and is written by Professor John Alfred Faulkner, of Drew Theological Seminary, whose book, "Modernism and the Christian Faith," is one of the outstanding defenses of historic Christianity against the modernistic assault. In the present volume he evinces his skill and earnestness in vindicating the Virgin Birth of our Lord. We do not know how his arguments could be made more cogent. His exegesis of the Holy Scriptures is most scholarly, while every difficulty put forward by Modernism is met with a rational explication. The author shows that nothing but prejudice against the supernatural can account for opposition to this doctrine, which is so clearly taught in the Holy Scriptures.

A most profound discussion is Bishop Du Bose's brochure on "The Blood Atonement of Jesus Christ," which is Number 11 of this series. Dr. Du Bose is a deep thinker, and also commands an original and diversified style. He often puts things in a unique way, and sometimes employs out-of-the-way words. But he is always on the right side. He here advocates and enforces the evangelical view

of the atonement, namely, that Christ is our Substitute before the law of justice. Of course, Christ did not come to placate the wrath of a resentful God, for no such doctrine is taught in the divine Word, but to uphold the moral government of God and honor to His holy law. Dr. Du Bose does not believe that God could have waived His justice and forgiven sin by a mere fiat, and yet have held the respect of His subjects. No human judge or lawgiver could do that. Why should God be less just? But our author is correct in holding that the whole plan of salvation through the atoning sacrifice of the incarnate Son of God flowed from the boundless love of God for humanity. All of it comes from divine love; all of it is transused with divine love. It was divine love itself that assumed and bore the moral burden that men could not bear. It was because divine love removed the obstacles to the eternal salvation of sinful man that God could be just and yet the justifier of every one who believes on His Son. All the so-called "moral influence" theories of the atonement are unethical, because they ignore or set aside the divine justice and make the divine love a sentimental quality.

Number 12 of this useful series is also contributed by the editor. It treats of "The Bodily Resurrection of Jesus Christ." Here is an argument that goes into the critical and historical questions concerning our Lord's bodily resurrection from the dead. Dr. Du Bose shows that no other than a literal interpretation of the gospel records of that great event can be maintained. The various theories which rationalists propose create mor-

culties than they solve. Our writer holds that if we cannot honestly accept the plain language of our four evangelists and the Apostle Paul, we ought not to warp and twist to suit our subjective fancies. If Christ really rose from the dead, it proves that He is the divine-human Saviour, and if that is so, the marvelous rise and power of Christianity is adequately accounted for. Otherwise no adequate cause can be assigned. The mystical character of our Lord's resurrection is hinted at in this brochure, but, no doubt for lack of space, it is not developed. It is clearly seen, however, that the physical resurrection of our Redeemer, connotes both the resurrection of our bodies and the final restoration and glorification of the natural cosmos (Rom. 8:18-23). We have only words of praise for this series of books on the great fundamentals of the Christian faith.

Christian Theology: Systematic and Biblical. By Professor Emery H. Bancroft. Echoes Publishing Company, Bible School Park, N. Y.

What a wonderful science is theology! It is truly called "the queen of the sciences." It does not deal with small and restricted themes, but bears a vital relation to all realms of knowledge; therefore it touches all sciences and philosophies, while it draws its chief material from the Word of God, His special revelation of truth to the world.

One of the best works on theology which has come to our notice is the one now under review. The author is Professor of Bible Doctrine and Systematic Theology in the Practical Bible Training School, Bible School Park, N. Y. He has had training in some of the best theological seminaries in the country, and has also had much experience in teaching doctrinal theology. Like other teachers of the subject, he found it difficult to secure a modern work that was well adapted as a textbook for students; so he prepared this work for that purpose.

He has succeeded admirably. The work has many merits, some of which we shall mention. First and most important, it is thoroughly loyal to the Bible. Here is no shredding, no hacking to bits, no treading uncertainly. But he does not treat the Bible as if it were a book to be forced upon mankind, *volens volens*, but in the section devoted to Bibliology he gives most convincing reasons for faith in the Book of God. It is one of the best divisions of the book, and deals amply with the questions raised by rational-

ists and modernists. Faithful to the Bible, the author is logically true to all its great doctrines: the person of Christ, the incarnation by the virgin birth, the atonement, the resurrection, the apocalyptic second advent, and so on through the list.

While the work is a true system of Christian doctrine, it also has great apologetic value. Everywhere it upholds and vindicates the Christian doctrines at the bar of reason, and shows forth the inadequacy and unreasonableness of the heretical views. It is an admirable Apologetic as well as an impressive Dogmatic. Another outstanding merit of the work is its methodology. Every section is well schematized. To this end, various divisions and subdivisions, set forth with various fonts of type, are used, so that the student always knows just where he is in his delightful pilgrimage through the land of Christian doctrine. He never gets lost. The book is, therefore, excellently adapted for study and class-room purposes.

If the students of our liberalistic theological schools could be taken through this textbook under competent evangelical instruction and leadership, they would not come out critics of the Bible, but evangelical believers, with a burning message for this sin-stricken old world. We hope that the author and publishers will circularize all the Bible schools and theological seminaries in the country. It is a timely book; it is a much-needed book.

The Chronology of the Bible. By Philip Mauro. Hamilton Bros., 120 Tremont St., Boston 9, Mass. Price, \$1.00.

The claim made for this book is that the nature of its contents is such as to furnish the evidence of the truth of its contention; and, bless your life, the claim is justified by the facts recorded in the Bible, which facts are put before your eyes, apart from any and all jugglery.

Is the book really helpful? Yes; for you know that the place where, and the time when of historic events and incidents help to strengthen memory. Any good geography will give you the place *where* Mauro's Chronology of the Bible will as assuredly give the time when.

You travel a road, smooth enough, maybe. But you see nothing but the road; you meet no pilgrim, observe no settlements; you tire in the way. Nor will you be easily enticed to try that road again under like conditions.

One assures you the way is not as it was. Some greatly interested soul has localized

names you have had in your mind since early childhood—gives distances from this place to that, and the time when this settlement and that were first known, etc. Now you are on the road again; and to your great delight, you find yourself entertained by the revealed association of places, persons and events.

Get the "Chronology of the Bible," by Mr. Mauro; and you will find as you go down that road that you are enriched by the knowledge that fixes the time and place of persons, scenes, incidents forever in your memory.—*A. B. Vaughan, D.D.*

Science and Supposition in Evolution, Geology and Astronomy. By D. A. Sommer. *Apostolic Review*, 904 Udell Street, Indianapolis, Ind. Price, 30 cents per copy; 4 for \$1.00.

In these rife days nothing is more important than to be able to see just where science ends and speculation begins. Since the evolutionists have proved themselves unable to make this distinction, they must be shown. Well, Mr. Sommer shows them in this booklet. He goes through the works of Darwin and other advocates, and points out clearly where they begin to guess and to draw unwarranted conclusions. Mr. Sommer finds that the Bible gives the best, most rational and only adequate solution of the problem of origins. In some places he is a little vigorous in expression, but not so much so as to mar his argument—if the evolutionists only would read it!

Which Version — Authorized or Revised? By Philip Mauro. Hamilton Bros., 120 Tremont St., Boston 9, Mass. Price, \$1.25.

Upon my first reading this book by Mr. Philip Mauro, I wrote a brief notice concerning it, for our state denominational paper, with the view of increasing the number of its readers.

For I believed then as I believe now: if the book were as widely known, as the need for such a book is extensive, there would no longer be occasion to fear that the Revised Version will supplant the Authorized Version of the Sacred Scriptures.

In 1903, Mr. Mauro was genuinely converted, and from that day he has been known and acknowledged as a humble disciple of the Lord Jesus Christ. His prior training at the Bar, New York City, has eminently fitted him to sift out, and clearly show the real evidence of complicated questions, knotty problems.

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Hebrew, Latin and Greek, is enabled to do for himself the truth in question.

That there is just now concerted effort to displace the Authorized Version of the Sacred Writings, cannot be doubted by any who are at all informed.

May I not as a minister of the glorious Gospel of the blessed Christ, of fifty years' standing in his native state, as a long-time reader of the BIBLE CHAMPION—now more than a score of years, insist that all readers of the CHAMPION shall not only read this book, but use their good offices to have others read it as well.

By carefully reading Mr. Mauro's "Should the Revised Version Replace the Authorized?" beginning on page 17 of the current (January) number of the CHAMPION, one can have something of what is to be had in this book.—*A. B. Vaughan, D.D.*

The Faith of Modernism. By Shailer Mathews. The Macmillan Company, New York. Price, \$1.50.

It was our intention at first to give a lengthy analysis of this book, but time and space are too valuable. All in all, the book is an impossible one. It is such a mixture—one might almost say a *pot-pourri*—of truth and error that it would require another book equal to it in size to point out wherein it is true and wherein it is mistaken. The work is solely impressionistic, not scientific and accurate. There is scarcely a reference in it to an authoritative scientific or historical work; not a footnote; no authors cited, with the titles and pages of their books. Dr. Mathews has simply read books, gotten his peculiar impression from them, and then has drawn on his memory and imagination to formulate those impressions.

Moreover, the book is thoroughly assertive in tone. There is no close reasoning to show why the author holds his views, but merely asseveration upon asseveration. Dr. Mathews would simply substitute his own dogmatism for the old "dogmatism" which he so scornfully rejects. Instead of the Bible as an authority in religion, he would substitute the theory of evolution as the norm in deciding all points in dispute among Christian people. But there is no argument presented in proof of the evolution hypothesis; it is simply taken for granted, in spite of the fact that many acute thinkers today declare that it is far from having been demonstrated.

Sometimes the author says a good thing, but a sentence or two later he nullifies it by the assertion of something utterly untenable.

might go through the book sentence by sentence and show how frequently inadequate elements occur. Take such a statement as (p. 64): "Heresy is the belief of a decided party." What a superficial view of the experience and travail of the Christian church expressing what it believed to be the true biblical doctrine! Surely a Modernist who guesses to be so far advanced beyond his bows ought to plow deeper than that.

The "inerrancy" of the Bible and the "infallibility" of doctrine (what he calls "dogma") seem to be the special objects of the Mathews' dislike. Again and again he turns to the assault. Just as if it were possible for any organization to be formed or any country to be established and unified without a formulated body of principles! If the Modernists are not satisfied with the churches and their confessional statements, why do they not form an organization of their own, without a statement of beliefs, but simply on the principle, "Let every one believe just what pleases"? We regret to have to say that the author's view of "Jesus Christ as the Redeemer of the Saving God" (the title of one of his chapters) is not an adequate statement of the person and work of our Lord and is far from the Biblical and evangelical doctrine. The chapter on "Jesus and Human Need" is deeper, but fails to show how Jesus satisfies the very deepest need of the human soul for Redeemer from sin by becoming man's Substitute before the holy law of God. We regret the necessity of being so critical of a book that contains many excellent passages, but this is forced upon us by the conviction that this is one of the most negative books that has come from the press for some time, not even excepting McGiffert's "The God of the Early Christians."

Theological Studies. By J. A. W. Haas, H. Offerman, A. T. W. Steinhäuser, J. C. Mattes and C. M. Jacobs. The United Lutheran Publication House, Philadelphia, Pa. Price, \$2.50.

It was a happy thought to prepare and publish a solid volume like this in honor of Dr. Henry E. Jacobs on the occasion of his eightieth birthday. Dr. Jacobs has been the president of Mount Airy Lutheran Theological Seminary and the professor of Dogmatics in that institution since 1883, and is recognized as one of the greatest theologians in the Lutheran Church of the world. He is the author of a number of theological works of signal value, and has translated several important volumes from the German into the Eng-

lish. One of his works has been used as a text-book in many Lutheran seminaries. He is a thorough-going confessional Lutheran, loyal to the symbols of his own church.

This volume consists of theological essays by the above-named authors, all of them well known in the Lutheran Church. The first is entitled "The Soul and Society," and is written by Dr. J. A. W. Haas, the president of Muhlenberg College. It is indeed a well-written thesis, and is utterly true to the Word of God, which is accepted heartily as the rule and standard of faith and practice. How well balanced, avoiding all one-sidedness and extremes, is the teaching of the Bible respecting the individual soul and its relation to the social organism—a truth that is vividly set forth in this well-digested essay. Dr. Henry Offerman, professor in Mt. Airy Seminary, contributes the second paper on "The Jesus of the New Testament." Here is no trimming to the modernistic *Zeitgeist*, but a vigorous setting forth of the true teaching of the Holy Scriptures, so that those who do not accept Christ as the divine-human Saviour of the world may know one thing at least—that their Christ is not the Christ of the New Testament.

Dr. A. T. W. Steinhäuser (now deceased) furnished the third essay, "The New Testament Idea of Faith." It is a scholarly discussion, and is very informing, but does not seem to the reviewer to measure up to the full standard of loyalty to the evangelical standards that characterize the other essays of this volume. The apparent criticism of Jude on page 113 would hardly fit into a thoroughly Lutheran conception of the Canonical Scriptures. However, when we come to Dr. John C. Mattes' contribution on "The Church and the Mission of Christ," we are in a truly Biblical atmosphere. It is a masterly explication of the Lutheran view of the church and the sacraments, with ample references throughout to the Holy Scriptures. The last essay deals with "The Authority of the Holy Scriptures in the Early Church," and is contributed by Dr. Charles M. Jacobs, son of Dr. Henry E. Jacobs, and a colleague in the Mt. Airy Seminary. The younger Dr. Jacobs is one of the leaders in the practical and doctrinal affairs of the United Lutheran Church. His essay is very informing, showing how Justin Martyr, Irenæus, Tertullian, Origen and other church fathers looked upon the Bible, and while they differed somewhat in methods of interpretation, they all agreed in ascribing the ultimate authority to the Bible and to

the apostolic teaching. Dr. Jacobs might have made his researches a powerful apologetic for the Holy Scriptures in this crucial time, but his work has chiefly the historical interest, and so he confined himself to his own field, leaving it, no doubt, to every one who reads his valuable essay to draw his own conclusions.

The Life and Teaching of Jesus the Christ. By Rev. Arthur C. Headlam, C.H., D.D., Bishop of Gloucester. Oxford University Press, New York. Price, \$4.50 net.

The design of this scholarly treatise is to establish the general credibility of the traditional account—that is, the gospel record—of the life and work of our Lord. The author makes a strong presentation, showing that the radical criticism which discounts the historicity of the evangelical records cannot be maintained. A thorough-going examination of all the historical data convinces him that the great body of the narratives in the gospels is true; and if that much is true, Christianity and Christ stand on a firm basis of history. If this is placed on a factual foundation, there is no need of our losing faith in our Lord and the system of truth and salvation which He brought to the world.

Acknowledging the vast scholarship and the critical acumen of the author, we still think he ought to take a firmer position on the inspiration of the Holy Scriptures. Instead he says expressly in his preface: "No claim to infallibility or inerrancy is possible." At various places he admits that errors and false interpolations have crept into the evangelical records. In seeking after the sources of the gospels, he is disposed to follow the minutely critical processes, without even an intimation that Matthew and John were directly associated with Jesus and that our Lord promised to guide His apostles into all truth. If our learned bishop had employed the same acumen in trying to establish the soundly orthodox position, he would have done great service to evangelical Christianity. Even as it is, he has undermined completely the radical criticism which would destroy the credibility of the gospel records.

Additional Book Notes

We thank the Bible Truth Depot, publishers and booksellers, Swengel, Pa., for sending us R. E. Neighbor's trenchant booklet, "Jude's 'Certain Men,' or God's Criticism of the Critics." It is based on the text of Jude, "Certain men have crept in un-

awares." Says the author: "These 'certain men,' outside the church, have a right to preach 'another gospel which is not another' but they have no right to bring their perversions inside the church as a substitution of the gospel of Christ." But will the Modernists pay any heed to these solemn exhortations? Not very likely. They will simply throw their heads in the air, and mutter, "Such narrowness!" Some time, however, they will be aroused to the ethics of the situation, and then we hope they will repent.

A beautiful leaflet, entitled "The Song of Songs," is written by Mrs. May Lind Haight, Bible School Park, N. Y. It is an analysis of Solomon's beautiful love song which has so greatly puzzled many interpreters and which the rationalistic critics do not like. But Mrs. Haight has shown how captivating it is as an oriental romance and when taken as a true and living type it furnishes for the mystical relation between the believer and the Lord. No price is indicated, but send to the author at the above-named address.

"Romanism and Republicanism: Can They Live Together?" is the title of a booklet by Rev. J. H. Keller. It is a vigorous criticism of the ambitions of the Roman Church for political power and prestige. Many quotations from official documents are given to prove that the American people must be constantly on their guard against the encroachments of the Catholic Church upon the prerogatives of the State. Send for it to "Representative Buenos Aires Building," 222 Manheim St., Germantown, Philadelphia, Pa. Single copy 10 cents; special prices for quantities.

Our good friend, Dr. Joseph Stump, is a well-known theologian of the Lutheran Church, and has published a number of valuable books, all of them loyal to God's Word and the standards of his communion. We welcome a booklet by him on "Russellism: Counterfeit of Christianity." If only everybody could read this scholarly *expose* of the harmful cult! One by one Dr. Stump examines the peculiar doctrines of this sect, and shows that they are based on a faulty exegesis of the Holy Scriptures. If any people have been led astray by Russellism, or have been thrown into any kind of doubt by its vigorous propaganda, let them read this booklet and be convinced that the orthodox position is the only right, reasonable and Biblical one. The United Lutheran Publication House, Philadelphia, Pa. Price, 10 cents.

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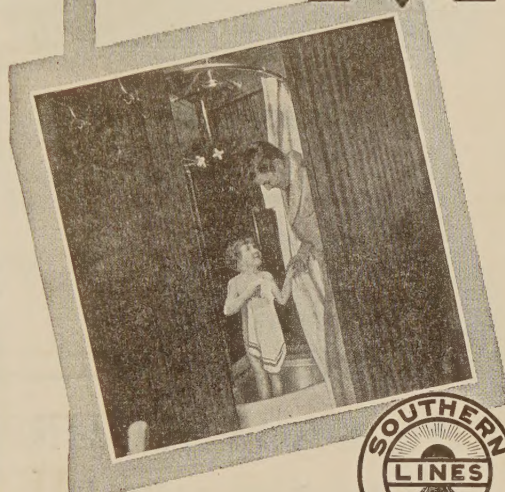
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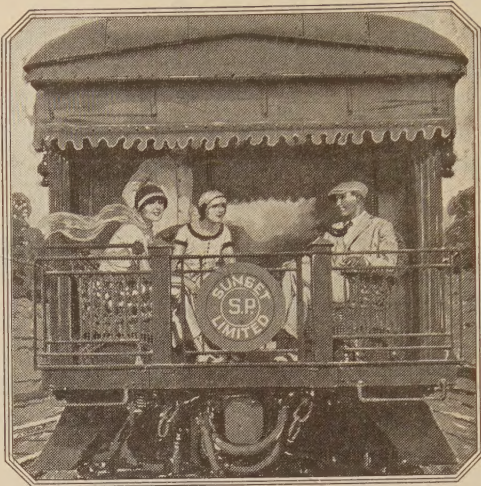
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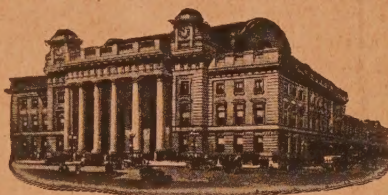
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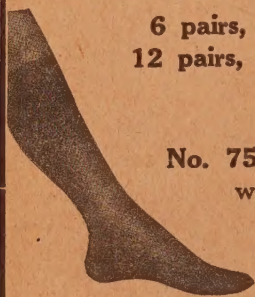
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3 pairs, \$1.25; 6 pairs, \$2.25;
12 pairs, \$4.00, prepaid

Sample Box containing 2 pair
No. 70 and one pair each No. 75
and 80, prepaid.....\$1.00

LADIES' HOSE

No. 5—Select Peeler Yarn, Reinforced Heel and Toe, Elastic Ribbed Garter Top, Fine Gauge, medium weight, in Black only. A Reliable Hose—extra good value. Best value we know of at price. Sizes 8½ to 10.

6 pairs, \$1.50, prepaid
12 pairs, \$2.75, prepaid

No. 10—Welt Top—very elastic; can be used for outside size. Mercerized Lisle, very fine finish, exceptionally good wearing quality. Triple High Spliced Heel and double Sole, Fine Gauge. Medium weight. Black only. Sizes from 8½ to 10. Here is beauty combined with value!

3 pairs, \$1.25; 6 pairs, \$2.25;
12 pairs, \$4.00, prepaid

No. 60—Black Beauty—Mercerized Lisle. Possesses unusual wearing qualities, and has an unusually Elastic Garter Top, is Semi-Full Fashioned, made from carefully selected yarn, High Lustre Ribbed Hose, knit with Triple Thread Heel and Toe. Extraordinary value. Black only. Sizes 8½ to 10.

3 pairs, \$1.65; 6 pairs, \$3.15;
12 pairs, \$6.00, prepaid

Sample Box containing One Pair
each Number, prepaid.....\$1.00

BOYER MANUFACTURING CO., Reading, Pa.